ZIONS HERALD

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Give a Man a Chance

APRIL 16, 1947

FROM COVER TO COVER

FAR FROM REVOLUTIONARY was the recent National Conference on the Church and Economic Life, says Willard Uphaus, executive director of the National Religion and Labor Foundation, New Haven, Conn.

THE CHURCH HAS A STEWARDSHIP, TOO! according the Harry Denman, Methodist layman and member of the staff of the Board of Evangelism of The Methodist Church.

The Rev. Frank L. Pizzuto, minister of St. Paul's Italian Methodist Church in East Boston, Mass., discusses RELIGIOUS LIBERTY IN ITALY.

The Rev. Daniel W. Staffeld, director of Weekday Church Schools, Massachusetts Council of Churches, discusses THE SPIRITUAL FACTOR IN RELIGIOUS EDUCATION.

IN HIS IMAGE, by Carlton Tyler Daley, a young Methodist banker, a local preacher in the Fourth Quarterly Conference of Lafayette Street Church in Salem, Mass.

READERS WRITE

He Agrees

I am in hearty sympathy with the view expressed in your editorial, "Attention, General Conference," issue of March 26th.

The effect of localizing all our episcopal leaders has had much serious thought since the jurisdictional system came into existence. In two decades more all the bishops who have had experience outside their own local territories will have passed off the scene. We ought to devise some system for at-large leadership.

A difficulty that has been pointed out is of securing a way by which the proper selections for the at-large jobs would be made from the College of Bishops. There will be many ambitions to deal with. But it seems to me we could form some sort of an electoral college which would work out these selections properly most of the time.

Your editorial is timely and I hope it will have the attention it merits 'ere the General Conference meets.

C. A. Jones
Columbus, Ohio.

The Worleys Arrive

In spite of strikes and other obstacles, Mrs. Worley finally reached Foochow on the 8th of February. A warm welcome awaited her from many persons—her husband among them!

Eight years of war has left enormous scars. Even to one familiar with the damage typhoons can do, the destruction was almost unbelievable. Foochow suffered more of wanton destruction than most cities in China, because it was occpuied and evacuated twice by the Japanese. Our old home was burned to the ground, but that was not nearly as ghastly a sight as that of other mission houses with every bit of woodwork—doors, windows and floors—ripped out.

The historic bell in Tieng-ang church, cast in London in 1856, was broken to pieces as the Japanese tried to remove it from its tower. Not only was the bell smashed, but three of the stone steps of the church were cracked when it fell. A steel founder, trained by our construction bureau, recast the bell, and three weeks ago on Sunday morning the whole hill was cheered by its truly melodious and distinctive ring. Everyone recognized it immediately.

More than half my time since returning has been given to the distribution of relief. The administration of relief requires time, patience and a large degree of wisdom. A well-meaning bit of relief, given in the wrong way, can develop pauperism, or antagonism, or both. Administered in the right way, the same item can be a real blessing, leading to self-respect, gratitude and optimism. How I pray for wisdom these days! Everything we brought out has been useful for one group or another, and our sincere thanks are added to those of the recipients.

Letters from friends bring varying reactions to our presence here. Some seem to resent China's disturbed condition, and the fact that we are trying to do anything for her people. But who ever thought China was perfect? The very measure of her desperate need is the measure of the imperative for our presence. Some seem to have abandoned all hope for China. But the situation is vastly more hopeful now than 100 yeras ago, when the mighty, well-integrated Manchu dynasty was doing all in its power to prevent the entrance of even one more missionary. At heart the Chinese people are sound, and are worth saving for Christ's kingdom.

(Rev.) Harry W. Worley
Foochow, China.

Religious Book Week

The fifth annual Religious Book Wee nationwide observance sponsored by the tional Conference of Christians and Jew stimulate the reading of books of spiri value, will open Sunday, May 4th. Publish book stores, libraries, as well as impor literary figures, educators and religious lea of all faiths are supporting the event.

"There is an ever-mounting interest b taken in books of spiritual motivation, it is both significant and heartening in t precarious times that this year's observ will be more widespread than in any of preceding years," stated Ellen O' Gor Duffy, director of Religious Book Week an announcement released through Nati Conference headquarters today.

Prominent Protestant, Catholic and Je committees have selected 150 outstan books as recommended reading for a and children of each religious group additional list of 50 books has been ch for the goodwill list by an interreligious mittee for use among all faiths in cre better understanding and mutual appr tion. All lists include modern fiction as as classic works and non-fiction in the f of biography, history, philosophy, socic and poetry. A number of recent, po books are included.

This year Religious Book Week comm rates the fourteenth anniversary of the l ing by the Nazis of those books which cause of their authorship or content, repugnant to their ideology.

The Library of Congress will exhibit ing Religious Book Week a selection o portant rare books and manuscripts be on freedom of worship in the United S Libraries—public, college and school— stores and museums throughout the n are arranging displays of religious b special radio programs and newspaper s will feature the observance. Num churches and school systems are suppo Religious Book Week in their commu and urging their members to read the on the recommended lists. A copy o 36-page pamphlet can be secured w cost by request to the National Confere Christians and Jews, 381 Fourth Av New York 16, N. Y.

Institute To Familiariz

Providence, R. I. (RNS) A series o ferences to familiarize Christian leaders the principles and purposes of the U Nations will be launched here April when the first regional institute on c strategy and world order is held und auspices of the Rhode Island Coun Churches.

Similar institutes will be convened i ious parts of the country, sponsored b councils of churches in cooperation wi Commission on a Just and Durable Pe the Federal Council of Churches.

The second institute has been sch for April 30th in Harrisburg, Penna., the auspices of the Pennsylvania Cou Churches.

Our Protest

His Excellency, Robert F. Bradford
Governor of the Commonwealth of
Massachusetts
State House
Boston, Massachusetts

Dear Governor Bradford:

We respectfully call to your attention the following statement and ask your cooperation in defeating the proposal therein denounced.

The undersigned, American citizens and religious leaders in Boston, hereby strongly protest the un-American proposal to initiate a witch hunt in Mass. through House Bill No. 1906 that aims to order the creation of a state committee to investigate subversive activities. The inevitable effect of this bill will be to go one step further toward the loss of our freedoms, especially the freedom of speech and the right to petition our legislators, and toward the establishment of totalitarianism.

It is a tragedy in our day, when, at a great loss of American life and at an untold financial cost, we have just won a war for defense of our freedoms, that respectable and loyal Americans should be charged with un-Americanism when they attempt to preserve those freedoms guaranteed to us by the Constitutions of these United States and of this Commonwealth. We hardly need to say that we are not communist or communist sympathizers. Rather, we are fearful lest their methods be copied by our own state legislature.

It is our conviction that there are ample ways and laws by which the Federal and State Governments can legally protect the American people against subversive influences and activities. We are unalterably opposed to the establishment in our Commonwealth of such an un-American committee, which violates our American rights, both civil and religious; and we believe that we represent a vast body of citizens in our midst who would support us in this stand.

We are counting on you to use your influence to prevent the creation of such a committee in the Commonwealth of Massachusetts.

Respectfully yours,

Rt. Rev. Norman Nash, D. D., bishop coadjutor of the Diocese of Massachusetts of the Episcopal Church.

(Rev.) Dr. Ralph M. Timberlake, president, Massachusetts Congregational Conference.

(Rev.) Dr. Frank Jennings, exec. secretary of the Massachusetts Council of Churches.

Rabbi Joshua Loth Liebman, Temple Israel, Boston.

(Rev.) Dr. Isaac Higginbotham, general secretary, Massachusetts Baptist Convention.

(Rev.) Emory Bucke, editor, Zions Herald, National Methodist Weekly.

Religious Liberty In Italy

FRANK L. PIZZUTO

Many of us believed, when Italy became a republic, that the new Italian democracy would follow the principles of liberty and rescind the Lateran Treaty of 1929, re-establishing absolute equality among its citizens. On March 25, 1947, the Italian Constituent Assembly, with a vote of 350 to 149, recognized the Roman Catholic Church as the state religion to be supported with the funds of the new Italian Republic. The measure makes the 1929 agreement between Mussolini and the Vatican a part of the Italian Republican Constitution. It provides, among other things, that the state pay part of the stipends of Catholic priests and permits no teaching in the Italian elementary schools contrary to the doctrines of the Roman church.

Since the history of this retrogression of religious liberty in Italy has an important lesson for us in the United States, where recently some courts seem to have conceded the rights of Catholics to have their children transported to their parochial schools at the state's expenses, it is interesting to note that this rapprochement between the church and the state in Italy came about gradually. It really began in 1918, after the First World War, when the government decided to give a large contribution to the religious fund to increase the salaries of the parish priests already under government's pay.

"It is absolutely intolerable," wrote the editor of the newspaper *Don Basilio,* now in jail, "that even a part of the money paid by the nation in the form of taxes should be given to strengthen a religious institution to which one may not belong."

With the coming of fascism, the church became definitely more attached to the Duce whom Pope Pius XI defined as "the man sent by Providence." Up to that time, beginning with the unification of Italy, when a constitutional monarchy replaced the absolute monarchy of the past, Europe had witnessed the abolition of the barbarous discrimination practiced among Catholic citizens and those of other faiths—discrimination which had its repercussion in all fields, and above all, in political and social spheres. The Jews and the Protestants of all faiths were recognized and were able to open centers in all parts of the United Kingdom and practice their religion under the protection of the police.

In 1923, it developed that Mussolini needed the church and the Vatican needed Mussolini. Negotiations began secretly between the government and the Pope, which resulted in a Royal Decree (July 15th), stipulating that newspapers and magazines would be punished by law if they published anything offensive to the "Religion of the State." One could say anything against any religious group, but nothing against Catholicism.

A few months later, October 1, 1923, another royal decree was issued ordering that in all elementary schools be taught "the Christian doctrine according to the form accepted by the Catholic Church." Children, whose "parents declared that they would themselves attend to their religious instruction," would be excused. Children, however, whose parents did not desire any religious instruction at all, were banished from the schools.

Then came the Concordat of 1929 which violated every natural and positive law of the rights of the individual. With it the principle of religious liberty was wholly set aside. With it the norm by which the state considers every man a citizen regardless of his religious belief or disbelief was abandoned. While Protestants and Jews were "admitted," their religious activities were limited to a minimum. In a few years, all pretenses were forgotten, and many Protestant ministers were not only persecuted but jailed. A Catholic priest could officiate at a marriage without permission from the civil authorities, while a Protestant minister to do the same had to secure a special permit from the mayor.

In 1931, two years after the signing of the Concordat, the Rev. Paolo Farraro, of Parma, was arrested and sentenced to one month imprisonment and a

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Far From Revolutionary

WILLARD UPHAUS

It is disturbing to see some of the emotional outbursts in certain conservative publications, speaking for religion and industry, when they report the Federal Council of Churches' First National Conference on The Church and the Economic Life held in Pittsburgh in February. The Federal Council is branded as "Socialist," "Communist," and "Un-American." This fright shows how poorly prepared some Americans who call themselves Christians are for a basic grappling with the social implications of a living faith in an era of transition. As a reporter I listened attentively to discussions that sought to locate the crucial problems in economic life in which church people should be concerned, and to determine the responsibility of the church. I followed the adoption of a program point by point and have since read the official documents. The truth is that the conference was far from revolutionary. It failed to speak to our time.

Before I dwell more at length on this lack of revolutionary quality, I do want to review for the reader some praiseworthy aspects of the conference. It meant much to have nearly four hundred delegates representing twenty-seven denominations and coming from industry, labor, agriculture, the professions and the cooperative movement, spend three days in strenuous discussion. There was a minimum of formal speech-making and a maximum of participation. Two-thirds of the delegates were laymen. A brilliant job had been done in advance in the preparation of documents on which discussion could be based. The great teachings of our historic Christian faith were reaffirmed. Labor delegates, speaking both as churchmen and trade unionists, often brought the discussion out of the clouds and down to the economic realities that the people confront.

The conference faced such issues as the recurrence of business depressions with the dire human consequences, the unbalance between prices, profits and wages, full production and full employment, race discrimination, the inequitable distribution of wealth, labor-management relations, the domination of monopoly, individual liberty and the role of government. These were all recognized as matters affecting the Christian conscience and our faith in the brotherhood of man.

The program agreed upon for the church in the economic realm fell into three parts. First, the church is obligated to educate Christians for economic participation. This task is to be performed through a kind of training for the clergy that will provide an understanding of economic problems and methods of dealing with highly controversial issues, and through the development of lay leadership and lay participation. Second, greatly expanded facilities for social research are needed to provide full and accurate data on conflict situations. Third, there are specific areas of the economic life in which Christianity can be applied.

First Things First

It is the part of wisdom, the conference declared, that instead of waiting for overt conflict to break out, the church should engage in a continuing task of reconciliation. Churchmen should be made available who can serve as mediators between groups in conflict. When the moral issue is clear, for example, in legislative matters, church bodies should speak out. Local churches and denominations must put their own economic houses in order by looking into the character of their investments and their employment policies. It was recommended that church people enlist in various groups in government, labor and agriculture, and bring the Christian point of view into the deliberations and actions of such groups.

These recommendations, and others like them, will do for an easy-going gradualism, but they fall far short of what is needed for crucial times like these. The Christian life was interpreted as ameliorative and transitional, not as radical and revolutionary. No action was contemplated that would endanger the

The Choice Before Us

Glen W. Trimble

Inasmuch as many Zions Herald readers will soon be lay or ministerial delegates to annual conferences, the following draft statement on national and world problems is submitted for their serious consideration as a formulation of positive Christian social position.

Our annual conferences meet in the lengthening shadow of a third world war. In the past few months the Truman Administration has moved with almost incredible swiftness down a road which would end in military fascism at home and in a unilateral world control by United States imperialism abroad. The policy openly invites war with the U. S. S. R.

It is not a time for easy answers or for evasion of the central issues. Our world suffers from a disease so malignant that only fundamental surgery can save it, and us. The symptoms of the disease are at every hand. On the domestic scene a labor-baiting reaction dominates Congressional halls, government by executive decree tends to replace democratic decision, "loyalty" investigations of federal employees on standards set by one man provide a pattern for police surveillance and 'thought control" throughout our society. The precious American heritage of civil liberties is threatened. These were the danger signals that announced the rise of Hitler in Germany.

Internationally the Truman policy is one of assuming political and military responsibility for royalist Greece, totalitarian Turkey, and for all other nations that the administration declares to be threatened, internally or externally, by communism. Verbal tributes cannot hide the facts that pursuit of this policy is a blunt scuttling of the United Nations in favor of American military-imperial dictation to the entire world. Even more fundamental and more serious is the content of our program for the world. Stripped of propagandist phrases, the Truman policy is a last ditch defense of the *status quo,* no matter how unjust, unworkable, and historically reactionary that *status quo* may be, everywhere in the world. The stand aligns us against not only, or even primarily, Russia, but also against the great mass of the people of Asia, Africa, South America, and of Central and even Western Europe.

We must face squarely the basic disease from which our world is near death. Our economic system, private ownership for profit of social power unparalleled in world history, becomes an increasingly deadly anachronism. "Free enterprise fades as control becomes more and more concentrated in national monopolies and international cartels. Capitalist development as a whole is dependent on expanding world markets, whereas since 1919 the growth of home industry in "backward countries" has resulted in a steady contraction of the profitable fields for imperialist investment. The plight of the less favored capitalist nations grows increasingly desperate. The controlling class is forced to fascism at home and to international war for redivision of the shrinking world market

The First and Second World Wars resulted in a sharpening of all the system's contradictions and in a great wave of revolt against its iniquities by millions of common folk throughout the world. Our United States tycoons propose to play King Canute to the tide of history—Canute armed with atom bombs. The profit economy is the reason for the internal anti-labor drive, sky-rocketing prices, the communist scapegoat, and the immediate threat of war. They are the inexorable logic of the system.

Now, as always, man cannot serve two masters—We must choose God and His kingdom on earth, or Mammon and atomic extinction. If we are to survive we must flatly reject the method of the struggle for profit as the sole economic base of society and seek by honest democratic means to develop a world society without class distinction and privileges. It is only within the framework of this affirmative choice that we can hope for survival, and beyond that, a real cure for totalitarianism, colonial imperialism, militarism, war, and the poverty that grinds the faces of the world's multi-million poor in the midst of the machinery and the techniques for plenty.

The Homemaker's Corner

Mrs. Harry A. Burnham

On Becoming An Ancestor

A speaker once addressed a high school graduating class as "Dear Ancestors." The young people looked at each other in amazement. What on earth was she talking about; they weren't ancestors, they were only descendants.

In a few minutes the speaker was able to make them understand that they were on their way; they were forming habits, acquiring idosyncrasies, making contributions to their generation, which would be remembered long after they, as individuals, were forgotten.

A family tree, going back to "the third and fourth generations," often has twigs of personality. Perhaps someone remembered a legend about Aunt Maria who lived almost two-hundred years ago.

Great-grandfather So-and-So helped to establish the first church in a little town. Great-great-grandfather brought his family, and a huge mill wheel, on an ox-cart to a little New England town and started the first grist mill for miles around. That is all we know about him. Aunt Mary was always laughing, and was a great story-teller. We don't know any of the stories she told, how we wish we did, and so it goes. We wonder what characteristic we will be remembered by. It might be interesting to think of ourselves as ancestors and develop some trait by which we would like to be remembered.

I know a woman who has one son. She adores him. Her husband did not come back from the Pacific. The other day she said to me, "Every day I say to myself 'You love this boy so much that you must begin to train yourself to be a good mother-in-law, else you may be in for trouble.'" What a goal for the mother of an only son!

status quo or produce a marked change in social power. Let me mention three limitations briefly.

1. *Labor's role was minimized.* I look in vain for a single sentence in the conference report that frankly admits the church's dependence upon the labor movement as a necessary ally in the achievement of the democratic life. There is nothing more than the time-worn phrase, "The right to organize,"—one that has been in the Federal Council's creed since 1912. A more realistic conference would have declared to Protestantism and to the world that the organization of workers into responsible unions is now more than a right; it is a must. It is not a question of partiality; it is a question of creating a social mechanism that can protect the under-privileged, resist inflation, help balance production and generally translate the ideal of brotherhood into economic relations, so that we may save ourselves from a depression and the terror of war. It would have been in keeping with the urgency of the times, had the conference called upon local church and denominations to give active encouragement to worker members to associate themselves with appropriate unions and help them become socially responsible organizations. It would have played up labor leadership as a noble vocation as vigorously as other conferences have played up teaching, preaching, missions and medicine.

2. *Yes, but.* The findings and recommendations are filled with carefully balanced phrases and sentences. They are a wonderful example of verbal tightrope walking. I regret that there is not room to lift from my notes the time worn stereotypes of N. A. M. economists who plagued the conference, and, by way of contrast, the stinging criticisms and prophetic utterances of the more daring delegates. The economists had forgotten, if they ever knew, that God in times past has "chosen the foolish things of this world to confound the wise." The inherent selfishness in our present order was revealed by their studied resistence to changes that are inevitable.

Much of the discussion was devoid of Gospel simplicity and directness. Thought often became involved in the abstractions of economics, such as "relatives and perplexities," "economic equilibrium," "antithetical relationships," "habit patterns," "optimum accomodation," "the acquisitive urge" and "defensible profits." There was entirely too much deference to learning, and an undue humility about knowing what to do. There was too little heartbreak over the crime of poverty in the midst of plenty, the lack of health, food, raiment, homes, security; too little concern about the way the church is caught in a new and arrogant imperialism. What this country would do without militant unions that call our economic sins by their right name, I do not know. Their justice is sometimes a rough justice, but they withstand the forces of reaction while the "good" people fret over refinements which are compounded with fear and lack of faith. The conference reminded one of would-be converts, who ask, "If I become a Christian, what will I have to give up?"

3. *New wine in old wine skins.* The conference tried to contain the fermenting wine of the present world upheaval in the old skins of monopoly capital, artificial scarcity, and the profit motive. Of course there were qualms and misgivings, but not the will to officially repudiate the basic causes of social degeneration. There was something pathetic about taking the time to decide whether profits are thoroughly defensible, or just defensible. It was evasive and confusing to recur once more to the old bromide, "Christians must be actuated more largely by a service motive than by a profit motive." Given the set-up I suppose the conference could not be frank with millions of bewildered American Protestants that must be taught to face the inevitable. The conference should have let them know in no uncertain terms that a workers' world is coming, mainly because factories in the cities and fields are changing the nature of the world's population. It should have warned that fascism is a far greater threat in this country than communism, and that Protestantism is in terrible danger of being without the freedom and moral authority to save us. It should have made the point clear that the only way to resist totalitarianism in America is

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What Their Heart Abhors

On Sunday, March 7, 1736, John Wesley began his ministry in Savannah, Georgia. The lessons for the day were I Corinthians 13, and Luke 8. He read these to his congregation and was impressed with the clear way in which the lessons made themselves known to his audience. It was the promise of "more" for those who would forsake all to serve the kingdom of God.

"When I saw the number of people crowding into the church," he wrote in his Journal, "the deep attention with which they received the word . . . I could scarce refrain from giving the lie to experience and reason and Scripture all together. . . . I could hardly believe that the far greater number of this attentive people would hereafter trample under foot that word, and say all manner of evil falsely of him that spoke it. O who can believe what their heart abhors?"

John Wesley made a discovery that religionists would do well to consider. Not all those who sit in wrapt attention to the things of religion are to be counted as believers. It is easy to get a crowd—just do something spectacular—but it is always a small minority that can be counted upon for the *doing* of the word. Many people like religion because of the nice feeling that it fosters, or because of the music, or because of the antics of the colorful parson who administers it—but it is not logical to expect that any man will believe what his heart abhors!

There are many who now say that they are for peace, yet they believe that the way to get it is to go to war. There are many who believe in free enterprise, yet they believe that the way to get it is to be selfish. There are many who say that they believe in brotherhood, yet they believe that the way to get brotherhood is to keep Negroes behind color lines. We cry out with John Wesley, "O who can believe what their heart abhors!"

General Conference In Boston

Ninety six years ago, Methodism's General Conference met in the old Bromfield Street Church, Boston. Peter Cartwright was a delegate to that famous conference; the debates on the slavery question were beginning; the sessions lasted from May 1 to June 3 in the year 1852. Bishops Waugh, Morris, and Janes occupied the Episcopal Chairs and Bishop Waugh presided at the opening session. The *Daily Zions Herald* of May 3, 1852, says of the delegation, "The general appearance of the assembly is highly respectable. It is sprinkled over with a good proportion of hoary heads. The number of aged men in it is larger than has been the case for three or four sessions. . . . We doubt whether any other ecclesiastical assembly of the nation affords so many examples of robustness."

Peter Cartwright got into a battle the first day over the question of minority rights. The *Daily Zions Herald* reports this debate in full and it is not unlike the modern legislative tangles so familiar to all Methodists who are used to the democracy of this great old church.

Now Boston again welcomes the General Conference of The Methodist Church. For many months a New England committee has been hard at work in extending the invitations. Last Wednesday the General Conference Commission on Entertainment voted to accept our invitation. The conference will meet at Mechanics Hall in Boston on April 28, 1948. 2,000 hotel rooms have been reserved; more than a thousand delegates, board secretaries and bishops will be here. (There were less than 200 delegates in 1852!) More than 3,000 people will be in daily attendance at the sessions which will probably last from ten days to two weeks. It will be quite a different conference from the one of ninety six years ago.

Protestantism needs such a great demonstration of strength in New England. Methodists here need the thrill of seeing what a great church they belong to. Boston offers every opportunity for the entertainment

of general Methodism, and extends to the whole great church a cordial welcome for this significant meeting in 1948.

The Case Is Clarified

Our Roman Catholic friends have indulged in the most violent kind of name-calling on the issue of church and state. Protestants have been quite generally damned as "Bilbos," "ignorant communists," and "bigots" by spokesmen for the Romanist desire to use state funds to operate parochial schools. We were called cruel and ugly people, for example, because we opposed the use of public funds for the transportation of parochial school children. "Poor little children!" shouted the Catholic press; "innocent little babes made to walk miles over the snow simply because a reactionary group of unchristian Protestants will not allow these little ones to ride in public school busses."

The tragedy of all of this has been that many Protestants and non-catholics have given in on the matter of parochial bus transportation; they have been made to believe that there is no harm in at least granting that much to the Roman Catholics. Many non-catholics have looked at the tax bill and have thanked God for the parochial schools because of the money that they have saved the public treasury.

But now the case is all clear. The Roman Catholic educators from everywhere met in Boston last week for the 44th Annual Convention of the National Catholic Educational Association and we got the full story. No longer are these educators talking in such terms as free bus transportation for the church, or free health service for the church. They have now made it clear that they demand a share of taxes for the support of parochial schools. Note the following quotations from an address by the Rev. Fr. William E. McManus:

> "The business of the federal government is the equalization of educational opportunity for all children, regardless of whether they attend public or private schools.
>
> "Catholic educators will never permit the federal government to treat parochial school children as stepchildren, as second class citizens."

The meeting of the Catholic educators spent most of its time debunking the National Educational Association and seemed to feel that most of the blame was to be placed on the organization's shoulders for the overwhelming public opinion directed against the use of state funds for church purposes. But the NEA has the support of every alert Protestant, to say nothing of the Jews, and a tremendous host of unchurched people who see in this whole picture a frightening sign of combining church and state.

The case is clear now. We are not "reading anything in" when we say that churchmen must use every effort to combat the organized effort of Roman Catholicism to use public tax funds for the support of their church. Not only is the camel's nose in the tent, but its face is already in clear view. It must not only be stopped in its announced advance, but it must be removed completely from the treasury of the state. Never in a world of freedom can we tolerate the use of compulsory tax funds for sectarian purposes!

Death From Debris

Last week an old man was found dead in a pile of debris which he had collected during many years of hermit existence in the midst of New York City. It was a weird story about two old men who lived in poverty and loneliness in a mansion on the edge of Harlem. The first man had died from starvation, and the second man had died from suffocation in a pile of old papers and litter through which he was passing. His body was found pinned beneath his own collection of debris. Their estate was valued at $111,000.

Not many people have died physically from this type of suffocation, but many people have met their spiritual deaths by falling debris. Great spirits have been smothered to death by the total collapse of the extras of life. They have lived in poverty in the midst of riches. Selfishness and egotism have suffocated many souls who would have otherwise lived productively.

Here is a man with a wealth of soul; he begins to accumulate wealth as a result of his native talents—soon his talents are diverted from his first love and he begins to concentrate on his accumulations. He makes stacks of accumulations—he plays with them—he builds tunnels through them! He loses his interest in his first love for life and lives amid his self-created castle of things. Sooner or later his mad walls come tumbling down!

The news release says;

> "In a few days their decayed, three-story brownstone home at 2078 Fifth Avenue will be boarded up, after the city has carted off the incredible piles of junk that blotted out the splendor of their once ornate mid-Victorian home."

The Church Has A Stewardship, Too!

HARRY DENMAN

In this year of stewardship we are emphasizing the fact that each member should be a steward of God, but should not the church itself be a steward of God. We have received thousands of new persons in The Methodist Church. We have a stewardship to them.

We must do more than secure a commitment to Christ, administer the sacrament of baptism, and have the newly-won enter into sacred vows pertaining to church membership. This is the beginning of our stewardship.

An Experience

First, we must see that this person has had a definite experience of Christ. It is not necessary for him to duplicate the experience of another. He must have his own experience or he will become just a name on the church roll. A changed heart necessitates a changed life. He must let the living Christ direct his life and that will make a changed life.

Even recognized liberals are pleading for an individual spiritual awakening. For example, Dr. Harry Emerson Fosdick in the January *Reader's Digest* declared: "In this postwar world the possibility of this transforming experience (spiritual awakening) is of prime importance. If we are not to be self destroyed there will have to be a lot of spiritual awakening from cynicism to faith, from desperation to hope, from vindictiveness to good will, from egotism to social conscience. No political organization of the world alone, as indispensable though it may be, can save us. Only spiritual awakening can produce the great leaders and the public conscience to support them and *that* begins always within the individual. The possibility of such an experience confirmed alike by psychology, history and religion challenges each of us."

In his recent book, "On Being Fit to Live With," he becomes more explicit; "When I began my ministry over forty years ago the situation was reversed. Then it was difficult to get Christians interested in public problems, and we who believed in the social gospel had to shout to make ourselves heard. You there! we said, trying to save your own souls, come out of your absorption in your individual faith and salvation and see the application of Christian principles to the world at large! Now, however, in intelligent circles at least, times have changed. We are all interested in public problems—how can we help it? They are immense, spectacular, obsessing. Our own and our children's destiny depend on their outcome. We live and move and have our being in an atmosphere of anxious concern about huge problems."

"So today the Christian minister finds himself changing his tune. You, so concerned about the world's situation, he says, it is downright hypocrisy in one area after another to cry aloud that we must cure mankind's evils when our own lives are part of the evil to be cured. This, at least, is a man's responsibility —to move his own life over so that he is part of the solution. And what a godsend a man is who does it, so that seeing him our hearts cry. That kind of living is the answer!"

If the new member did not have a spiritual awakening or new birth before uniting with the church, we have the responsibility to see that he does know God in the forgiveness of sins; that his faith is rooted in a living Christ; and that he depends on the Holy Spirit to reveal truth to him and empower him to do what he should do as a Christian. It is our responsibility to inform him that *faith in Christ* gives him *life* and *obedience to Christ* gives him spiritual power.

Disciplines

Second, it is our stewardship to acquaint him with spiritual disciplines. He should be taught the daily discipline of praying to God, of listening to God, and of reading God's word. In these ways he will discover God's will for him each day. Protestants believe that a person can have access to God anytime at

SANCTUARY

Lois Grant Palches

Eternity is shelter.
Before our birth
It offers us a refuge
Older than skies.

Later, when God has put a period
After the last sentence
Of life's last paragraph,
Eternity is shelter
Beneath which we begin
A new chapter.

Even in life
It is a shelter.
It is the umbrella God holds over us
To protect us from the rains of flippancy
Which patter, patter, all about.

There is no other way of telling it.
Eternity is shelter.

AFTER THE BURIAL

Charles G. Girelius

Bowed with grief, their loss bemoaning,
Friends of Jesus went their way,
Deep in sorrow's bitter groaning,
With no hope of coming day.

Lips that words of life had spoken
Now were mute within the grave;
Nevermore that body broken
Would contain the spirit brave.

But the clouds at dawn were breaking,
Light came shining through the gloom
Loyal friends, their eyes awaking,
Saw beyond the silent tomb.

Light of faith now softly gleaming
Filled the day with quiet cheer;
Light of hope with gladness beaming
Gave assurance, banished fear.

They yet live whom comrades cherish,
Death has lost its stubborn war;
Spirit lives and will not perish,
Life has risen evermore.

HYMN

Lois Grant Palches

Lord, in our hearts and other hearts
Infuse Thy spirit, bearing peace,
For not till hearts of men are pure
Can hatred die and warfare cease.

When with our brothers through the world
We learn the glories of Thy will
That we were meant to dream and build
And not in wanton hate to kill.

Enlarge the kindness that endears.
Make neighbors of the far apart.
Let love replace what now offends.
Make wide the circle of our friends.

As through the ages gone, now urge
Thy children on to nobler aim;
Our victories over wrong our pride,
Our glory only in Thy name.

OVERTONES
Lois Grant Palches

Men are heard shouting,
"Only from war
We can win justice
To last evermore."

I hear One saying,
"If you are wise,
Look for grapes only
Where no thorns arise."

Leaders are crying,
"Foward to kill!
We shall have victory!"

But I hear—still

Words out of yesterday
Startlingly true,
"From patches of thistles
No figs ever grew."

MY ROSARY
Arthur Hopkinson

This perplexing illness shall be
Unto me as a friend. Under the
Disciplines of its ministry
Faith shall not be dimmed nor
Fretful care deny me of my peace:
For when the high-priest of pain
Has shriven me and departed,
Leaving me face to face
With the threatened loneliness
Of my own poor company,
I shall blow the dust
From neglected memories
Of my golden yesterdays, and—
Like a saint in deep devotion
Lingering o'er each bead—
Make of them a rosary,
Following where their fancies lead.

WARNINGS OF HIROSHIMA
Charles G. Girelius

Fires may rage upon a mountain-side,
Floods may devastate rich valleys,
Yet fire and flood are forces subject to human command,
Friendly agents when directed by creative thought,
Reenforced by moral mastery.
But the hatreds of nations at war bring unspeakable peril,
For the accumulated souls of men
Are gathered and fused into masses,
And the spirit-forces of mankind,
Pouring forth as torrents of lava,
Are as the fires of the Inferno blazing in wrath—
Man against man, God divided against Himself.
A Hand is writing upon the walls of Congress,
Downing Street and the Kremlin,
Lurid warnings of Hiroshima!

all times but we fail miserably in acquainting the believer with his duties as his own priest.

Some persons who have joined the church this year know very, very little about prayer, meditation, and the reading of the Bible. It is our stewardship to see that each new member knows something about Christ and his teachings and the purpose of establishing the kingdom of God. This new member should have knowledge of the origin, the history, the working and the program of The Methodist Church. He should know of the activities of his local church, but by all means he must know the program of The Methodist Church to evangelize the world and help Christ bring the kingdom of God on earth.

Worshiping and Witnessing

It is our stewardship to see that worship services are worshipful, full of the beauty and holiness. We sing, "The Lord is in his holy temple," but do we come with holy lives to lead worshippers in worship of the holy One? One layman said that in this one particular we have most of the responsibility. The worship service should be so inspiring, so factual, so challenging that every worshipper will make it a point to be present for the next worship service.

It is our stewardship to see that this new member is provided opportunities for witnessing to others what the grace of God has done for him. There should be times when he should be given the privilege of telling a small or large group what new life in Christ has done for him. Just as we provide opportunities for him to worship God each week in the sanctuary, we should provide directed opportunities for him to witness to individuals in their homes what new life in Christ means personally. If we fail to do this we fail completely in helping the new member grow spiritually. Many laymen have testified that they were more conscious of the reality of Christ in their lives when they were witnessing for Christ to others than at any other time. This is true and what a stewardship we have at this place.

Service

It is our stewardship to provide opportunities for this new member to serve God according to his capabilities and talents. We must discover his abilities and challenge him to use them for Christ in the work of the local church. He must be asked to do more than attend worship service and make a financial contribution. He has a gift of service. It is our stewardship to see that some members who hold five or six offices in local church organizations be relieved of some of them in order that new members may have an opportunity to serve. Some churches have a standing rule that all officials must take a year's vacation every three years. This gives a new person an opportunity to serve.

An officer of the Woman's Society of Christian Service told me that she had made a detailed list of 183 different opportunities of service for a woman in the church. That church needs 183 women and each woman will be able to serve!

It is our stewardship to see that our budget for local expense and our budget for the evangelization of the world are large enough to challenge the giving of our members. If we have a net increase of ten new members in the local church and the budget remains the same, we are retreating spiritually. There are no ceilings for the local church in its giving to evangelizing neglected urban and rural areas and to evangelizing the world.

We are elated over the success of the Crusade for Christ in raising $27,000,000 for relief and reconstruction, but some believe that Methodists spend $100,000,000 per year for cigarettes.

We believe that two million Methodists have an average income of $150 per month. If this is true then we should pay what we owe the Lord. That would be $360,000,000 per year! Even then we would not be *giving* anything to the Lord. When we tithe we pay what we owe. All over the tithe is giving.

It is our stewardship to create a Christian fellowship. We should remember the worth of the individual. Jesus did. A Christian church is a fellowship without discrimination of class or color. Christ never discriminated. He told the

(Continued on page 380)

PERSONS

Mrs. Blanche Ethel Spurgeon Riggs, widow of Dr. Clarence H. Riggs, and for twenty-eight years a missionary of The Methodist Church in Burma, died on April 3rd at Altadena, California. Dr. Riggs died in 1939. Mrs. Riggs first went with her husband to Burma in 1912, and saw service in Pegu, Syriam, and Rangoon, where she worked largely in evangelistic and educational work among Burmese women.

Trinity Union Methodist Church, Providence, Rhode Island, of which the Rev. Harold C. Metzner is pastor, is in the midst of a campaign to raise $30,000 for the beautification of its present sanctuary. A group of 150 enthusiastic parishioners met at the church recently for a "family night" super and promulgated plans for the successful completion of this project. Almost before the campaign had got into its stride, $25,000 had been received in gifts and pledges.

Dr. Archey D. Ball of the Newark Conference was retired by "the rule" three years ago but his friends say he is "re-treaded." He has served the following churches since: Arcola, reorganizing the board, the church school and securing a parsonage in three months; a year and a half at Leonia while the pastor was in service; Hillsdale until Annual Conference; West New York until summer. Last June he was appointed to Eastside Terrace Church, Paterson. During Lent, besides giving a sermon series, he gave the Communion address at the annual laymen's breakfast of the Paterson Council of Churches at Broadway Baptist Church; at First Presbyterian Church; A. M. E. Zion Church; Vesper Lenten service at Eastside Presbyterian Church and its Woman's Mission Conference. On Good Friday, he was speaker at the Union Service of the Paterson Council of Churches at the First Baptist Church. Dr. Ball came to New Jersey from Malden Centre Church, Mass.

Pedersen Joins Church Staff

The Rev. Frederick L. Pedersen, of Walla Walla, Wash., newly elected associate secretary of the Section of Church Extension, Board of Missions and Church Extension, is district superintendent of Walla Walla District, Pacific Northwest Conference. He will begin his new work in the office of Rev. W. Vernon Middleton, executive secretary Philadelphia office, Section of Church Extension, following the adjournment of Pacific Northwest Conference in June.

Dr. Pedersen is the son of missionary parents who began their service in Alaska when he was ten years old. Beginning his ministry in the Puget Sound Conference in 1916, Dr. Pedersen has held a number of pastorates, all of them in the state of Washington. He was a member of the General Conference of 1940 and 1944, and worked on the staff of the general secretary. He was chosen secretary of the Western Jurisdictional Conferences in 1940 and 1944, and secretary of Pacific Northwest Conference from 1935 to 1941. During 1946-1947, Dr. Pedersen has been president of the Council of Churches of Washington and Northern Idaho.

Dr. Pedersen was an undergraduate student at the College of Puget Sound; received a B. A. degree at the University of Washington, and the B. D. degree at Drew Theological Seminary.

The spring conference of the Boston District W. S. C. S. was held in the Newton Center (Mass.) Methodist Church on April 9th, with a large attendance. Mrs. Julian Rae, recently returned from Portuguese East Africa, was the speaker in the morning and Mrs. Warren Powell in the afternoon. Details of the coming Jurisdiction Meeting were given by Mrs. Howard Le Sourd, general chairman, and by Mrs. Hiram Gibbs, conference president. Miss E. Louise Richardson had charge of the workshops and Mrs. George Eycleshymer presided at the sessions. Mrs. Walter Leidner was hostess of the meeting and favors were provided by the Auburndale W. S. C. S.

President Daniel L. Marsh, of Boston University, will speak on "How Old Is The Methodist Church?" at the meeting of the Boston-Lynn Districts' Preachers, on April 21st at 10.45 a. m., in Wesleyan Hall, Boston.

The annual rally of the Maine Conference Methodist Youth Fellowship will be held at Chestnut Street Methodist Church, Portland, Me., on April 26th. The program will be under the supervision of the Rev. Harold R. Yates, conference director of youth work.

Mrs. Susan Francis Kirkland Tarboux, widow of Bishop John William Tarboux, former missionary and episcopal head of The Methodist Church in Brazil, died of a heart attack at her home in Miami, Florida, on April 2nd. She was buried beside her husband in Miami. Mrs. Tarboux was born in South Carolina, on May 30, 1857, the daughter of the Rev. and Mrs. William Clark Kirkland, and the grand-daughter of the Rev. Joseph Galluchat, member of the South Carolina Conference. She was married to Dr. Tarboux on Dec. 15, 1879, and four years later they arrived in Brazil where they pioneered in the building of The Methodist Church and its instutions, including Granbery College. Mrs Tarboux is survived by two sons and three daughters: Prof. Joseph G. Tarboux of Cornell University, Kirkland Tarboux of Miami, and the Misses Marie, Frances, and Louise Tarboux, all of Miami.

The Conference on Church Music under the auspices of the Crusade for Christ at DePauw University, Greencastle, Ill., March 19-20, in the Gobin Memorial Methodist Church was attended by a representative group of church organists, choir directors, music students, and ministers. The total registration on the first day of the conference was 95, including 52 from out of town, 34 music and other students, 6 faculty members and 3 ministers (one District Superintendent). Attendance at the various sessions, not including the crowded Worship Chapel and the performance of the Passion According to St. Matthew, ranged from 45 to more than 100. Members of the conference came from as far as South Bend and Louisville.

Word comes of the death in Nagasaki, Japan, on February 6, of President Keizo Okabe, of Kwassui Jo Gakko, Methodist woman's college in Nagasaki. Born seventy years ago in a country village, brought up in a highclass but austere home, Mr. Okabe was educated in Methodist mission schools. His loyalty to Christian principles was deeply founded and held through the rigors of the war. His gentle, winsome personality won him many friends during the almost twenty years he taught at Kwassui, serving as acting president, then as president. His experience in government schools and his strong Christian character gained the respect of the government Department of Education at Tokyo. In 1941 Mr. Okabe retired because of age and ill health. However, in 1946 he came back to Kwassui, at the request of the board of managers, to help reorganize the school. After a long teachers' meeting on February 6, he succumbed to a heart attack.

Miss Eleanor L. Welch, recording secretary of the Board of Missions and Church Extension, has been elected an assistant treasurer of the Board's Division of Home Missions and Church Extension. She will have chief responsibility for the financial transactions of the Section of Home Missions, with office at 150 Fifth Avenue, New York, N. Y. Miss Welch will continue to serve as recording secretary of the Board of Missions and Church Extension, a position she has held since 1940. Her resignation as recording secretary of the Division of Foreign Missions will become effective in May when she begins this new work. For a number of years, Miss Welch was secretary to her father, Bishop Herbert Welch, during his service as resident bishop of the Seoul, Pittsburgh, and Shanghai Areas. Her secretarial experience also included work with the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Miss Welch is a graduate of Ohio Wesleyan University.

PHILADELPHIA (RNS) A measure now before the Pennsylvania State Legislature to create a state fair employment practices commission, has been endorsed by the board of directors of the Philadelphia Council of Churches. Council officials said their action was taken to place themselves in concord with the Catholic Interracial Council and the Jewish Community Relations Council, which already have expressed support of the bill.

WASHINGTON, D. C. (RNS) The American Public Relations Association award for "meritorious public relations performance in the field of religion" has been granted to the Washington Cathedral and John Price Jones, it was announced here by Dr. Paul F. Douglass, president of American University, chairman of the panel of judges.

James Oscar Lee Elected

At the regular bi-monthly meeting of the cutive committee of The Federal Council the Churches of Christ in America, held ew days ago, the Rev. Dr. James Oscar was officially elected Executive Secretary the Council's Department of Race Relans, succeeding Dr. George E. Haynes, now ired.

Dr. Lee is a graduate of Lincoln Univer- (A. B.), Yale University Divinity School .A.), Union Theological Seminary, New rk (M. A.), and is the first Negro to reve the degree of Doctor of Theology from ion Theological Seminary, Richmond, rginia. His experience includes instructor, hool of Religion of Howard University; sistant chaplain, Hampton Institute; miner of Nazarene Congregational Church, ooklyn; professor, The Theological Semary, Virginia Union University at Richond. While at the latter post he organized e Department of Field Work in which ere developed opportunities for field work perience for theological students, and a ogram of extension training for pastors in e State of Virginia.

Dr. Lee served the Department of Race elations last year in the capacity of field cretary following his resignation from the sition of assistant secretary of the Connecut Council of Churches at Hartford, Conn. s the first Negro to serve on the permanent ecretarial staff of the Connecticut Council, e reorganized and expanded the work of e State Council in the field of social relaons.

Since coming to the Federal Council he has ssisted in the promotion of interracial clinics in various tension areas where the Dartment is aiding the local church and comunity groups to relieve these tensions and to uild programs of interracial understanding nd Christian justice for all peoples.

In taking over the reins from Dr. Haynes who pioneered the work on the Department n 1922 and served as its executive secretary or twenty-five years, Dr. Lee expresses the onviction that in no organized channel of veryday life is there a larger opportunity or the promotion of better race relations han in the churches.

Rome (By Wireless) (RNS) A Protestant committee of inquiry has been formed here o investigate the alleged forced closing of ive Pentecostal churches in Sicily within the ast few days. Members of the committee nclude Umberto Gorietti, superintendent of Italian Pentecostal Churches, and the Rev. Philip Megna, Italian-American clergyman. Protestant leaders in Rome charged that the churches were obliged to close under pressure from local police and Roman Catholic priests, but Vatican sources branded the charges as false. It was announced that the committee's findings will be submitted to preimier Alcide de Gasperi and U. S. Ambassador James C. Dunn.

The Rev. Clarence K. Vliet, M. D., one of the associate secretaries of the Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church, died in Worland, Wyoming, on Sunday, April 6th, on his 65th birthday. Dr. Vliet was born in Spottswood, N. J. He was graduated from Pennington Seminary, Syracuse University, and the Baltimore Medical College. After his graduation in Medicine, he practiced for thirteen years in New York City, and then went to Florida and engaged in business as a building contractor in West Palm Beach.

Bishop and Mrs. G. Bromley Oxnam, of New York City announce the engagement of their daughter, Miss Bette Ruth Oxnam, to Mr. Robert McCormack, son of Mrs. Joan McCormack of 305 West Seventy-second Street and the late Mr. William L. McCormack. The wedding will take place in June. Miss Oxnam attended the Brownell Hall School for Girls in Omaha, Nebraska. While her parents resided in Boston, she attended the University of Southern California from which she was graduated in 1943. Mr. McCormack was graduated from Columbia University, New York City and Columbia University Law School and is associated with the law firm of Cravath, Swaine, and Moore in New York City.

The Rev. Alson J. Smith, pastor of the Roxbury-Hunting Ridge Methodist Church of Stamford, Connecticut is the author of a sermon entitled "No Man is Common," read by the Honorable Harold L. Ickes, former Secretary of the Interior, over WOR-Mutual Sunday morning, April 13th. It was selected by *The Churchman* magazine as "Sermon of the Week." Mr. Smith's message was an attack on bigotry and intolerance. In this series distinguished Americans have broadcast the winning sermons, including ex-Governor Herbert H. Lehmam, ex-Mayor Fiorello H. LaGuardia, Mayor William O'Dwyer of New York, such radio and screen stars as Frederic March, Ralph Bellamy, and Raymond Massey. The Rev. Mr. Smith is editor of the Social Questions Bulletin of the Methodist Federation For Social Action.

More than 70 members of the New York East Conference led by the Rev. Norman O. Edwards of Babylon, N. Y., chairman of the World Peace Committee and the Rev. J. George Butler, of West Hartford, Conn., chairman of the Social Service Committee, have appealed to Congress urging that they reject "proposals to underwrite monarchy and tyranny in Greece and Turkey." While advocating relief, the signers urged that this should be done through the United Nations. Alleging that the present Greek rule is corrupt and tyrannical and that the adoption of the Truman proposal "would make us hated by subject races everywhere for backing reaction and imperialism and set the pattern for the destruction of international collaboration," the ministers pled for Congressional reference of the whole matter to the United Nations.

The Commission on Central Conferences, of which the Rev. Dr. John R. Kenney of Bakersfield, Calif. is the chairman, met at Buck Hill Falls, Pa. April 8-10. The several Central and Provisional Central conferences were represented either by their elected members of the commission or duly appointed alternates. Three distinguished European visitors were introduced to the group during their session: The Rev. and Mrs. Martin Niemoller of Germany and Colonel Van Goethen, chief Protestant chaplain of the Belgian Methodist Conference. The Rev. Dr. A. Stanley Trickett of the Board of Missions was elected secretary of the commission to succeed Dr. Murray T. Titus who has returned to India. The commission will meet in Boston April 22, 1948 prior to General Conference.

The Rev. Ernest R. Bromley, pastor, Methodist Church, Stonewall, N. C. (Pamlico County), last week, when asked by Bishop W. W. Peele of Richmond to leave his pastoral duties in Stonewall, made request that the North Carolina Methodist Conference grant termination of his active ministry in The Methodist Church. The upsurge to oust Mr. Bromley from Pamlico County began about eight weeks ago when an Associated Press report announced Mr. Bromley's connection with a movement to defeat peacetime conscription in the United States.

Drew Announces New Curriculum

An attractive catalog supplement from Drew University announces The Brothers College Liberal Citizenship Program, a new curriculum of integrated studies leading to the bachelor of arts degree, for the class entering as freshmen in September 1947. The opening paragraph states that this course of studies is designed to give its graduates the basis for competent citizenship in their own age, understanding of the world in which they live and of the process which made them what they are, and ability to take an intelligent, effective part in adult life.

Parents To Choose Teachers

Boston (RNS) The "Sovereign right" of parents to choose teachers for their children must never be infringed, Archbishop Richard J. Cushing, of Boston, declared before the 44th annual meeting of the National Catholic Education Association here.

"The obligation of the parents to choose those teachers in accordance with conscience must be buttressed by any truly democratic state," the archbishop said.

He stressed that education in the home is the most vital part of all teaching and the surest safeguard of democracy.

"We must never allow legislators or courts, or anti-Catholic spellbinders of the moment to distract attention from the central place of the parent and the home in all democratic and Christian educational theory.

"Whether it be in questions of school busses or emergency school subsidies or any other democratic aids to education, no phony plea of conflict between church and state, or like smokescreen for secularism or bigotry, must be permitted to obscure the sovereign right of the parent to choose the teachers of his children."

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for April 27.

THE PERILS OF PROSPERITY. I KINGS 3:5-9; 14:4-10.

Solomon's Dream of Righteousness

David ruled Israel for forty years and laid well and deep the foundations of national strength. Solomon followed David as Israel's king. He walked in David's footsteps and was a worthy son as sons went in that rather loose moral age. Israel reached her peak of national greatness under Solomon's wise reign. This top flight as a nation was best described in the words of First Kings 10:23: "So king Solomon exceeded all the kings of the earth for riches and for wisdom." Just how Israel fared in this rich period of greatness is not too clear but we can well imagine that the people over whom Solomon ruled were satisfied with the fleshpots filled to overflowing. It is hard to undervalue a king or national leader who brings prosperity or who is around when it comes along without his own efforts.

A dream figured conspicuously in Solomon's life as king. It was at Gibeon that the Lord appeared to Solomon in a dream and told him to ask what he wanted and it would be granted. It may be credited to Solomon that he asked for "an understanding heart to judge thy people, that I may discern between good and bad."

But one day Solomon awoke to the grim realities in his nation's life. He had become so closely allied to the nations around him that he began to think too highly of their national gods. His heart was turned away from Jehovah. He even built a high place for Chemosh, the national idol of the Moabites. Then began the old process of national decay. First the king, then the people, forgot God and ruin followed. They failed in the most common moralities. It was no great crisis that witnessed their failure. They just failed gradually to do God's will.

The Perils of America's Prosperity

As a nation the United States of America has grown rich and powerful. There are some very sore spots in our national life which do not promise anything but trouble for the future. And there are some rats nibbling at our vast resources of men and materials. We have extended our trade to the far corners of the earth. We have in our hands some strange, new weapons of destruction, which make us feared and hated by other nations. Some of our leaders have narrow, selfish, and little souls. Their puny minds cannot encompass the far reaches of our power and responsibility. They mouth over the old shibboleths and drag personal feuds into the halls of legislative bodies. And some obviously should be in jail along with many of their constituents.

But having said all that may be said about our perils and shortcomings the hard fact remains that the United States of America is a not selfish, imperialistic, agressor nation. Our record of sacrifice and service to humanity cannot be matched by any nation in human history. The record of our aid to distressed nations at peace and in war is something to give heart to the most penitent citizen who bemoans our sins.

In the Congressional Record of recent issue these cheering words were reported from a speech by Congressman Brooks Hays of Arkansas: "The nation derives its sense of justice from religious faith. The great formulations of political freedom contained in the Mayflower Compact, the Declaration of Independence, and the Constitution are essentially religious in origin. Our regard for human personality, our concept of the importance of the individual—these are rooted in our religion and are part of our Christian tradition.

"It explains our greatness. We are great because we have attached ourselves to great principles; and if we survive, it will be because we continue in that attachment. It is ours to determine the direction in which America shall move." And this congressman votes his convictions as his record shows.

On a Wide Circuit

W. W. Reid

Liberia's Second Century

The Republic of Liberia is this year cele brating the one hundredth anniversary of he founding. It has been a hard century for th little nation set aside on the torrid Africa coast as a home for liberated slaves fron America. But there has been progress, an there is high hope for tomorrow.

It is perhaps well to remember that Th Methodist Church was established in Monro ria, the capital city, fifteen years before th Republic was formed. And Methodism ha been serving there continuously since. Lik the nation, the church has had its dark day —dark because of losses of missionaries t tropic dieases only recently brought unde man's control. But today the church is tak ing new life and moving forward.

Bishop King and the Board of Mission are looking for new missionaries to ente new areas; to strengthen existing institutions they are seeking a physician, several nurse an educator, and evangelists. These are t be Methodism's first contribution to the Re public's second century. And with the pres dent of the Republic, and most of his cab net and judges, and many legislators activ members of The Methodist Church, there a Christian ministry being rendered and to b rendered.

It is well to pause here to re-read the hym written in 1932, by Frank Mason North, fo the centennial of Melville B. Cox, of Mass chusetts and Virginia, Methodism's first mi sionary to Liberia:

"Here in its radiance once again
The challenge of his faith we hear—
His sacrifice, his scorn of pain,
His mastery of doubt and fear,
His ardent zeal to tell abroad
The grace of Christ, the love of God.

"O God to whom a thousand years
Are but a day, grant us the power
That stirred his heart and quelled his fea
That helped him at the crucial hour,
In pain and obloquy and loss,
To show the glory of the Cross.

"For us his narrow stretch of shore
Has widened to a hundred lands;
The isles are waiting evermore,
Strange peoples plead with eager hands,
And ceaselessly the cry is heard
For Thee who art the Living Word.

"As now a restless age appears,
Help us to show the way to Thee;
Thy triumphs through a hundred years
Are pledges of fresh victory.
O Christ, Thy halting Church inspire
With life and love, with faith, with fire.

The Back Door of the Storm

Mrs. William F. Koonsen

A Parable

Once upon a time, the parson and his wife were driving home from Northfield, on a beautiful Sunday evening in the month of August. It had been a glorious day; perfect, peaceful, inspiring. After leaving Orange, rolling along the highway in the golden glow of sunset, away off in the distance to the right, they observed great black clouds pierced with vivid flashes of lightning. Above the sound of the motor could be heard the ugly growling of heavy cannon-like thunder. The parson remarked, "That storm is over Barre."

Now, when they had come to the intersection at Petersham, the parson and his wife could have turned left to Athol, to Gardner, or to Baldwinsville, and thus have avoided the storm, but in so doing they would not have reached home, and that was the one important thing. So they headed for Barre, despite trouble ahead.

Entering the Harvard forest, the change in the weather came with unbelievable rapidity. One second—all was clear and pleasant; the next—the deluge, for they had crashed into a wall of water, through the back door of the storm. Slowly but steadily the car crawled along, the strong, country head-lights but faintly penetrating the gloom. The wife asked anxiously, "Wouldn't it be better to stop by the road?" To which the parson replied, "No, I think it would be wiser to keep moving; carefully, of course." After miles of snail-like progress through blinding torrents, the storm gradually lost its severity, and from the vantage point of a hill, the cheering lights of Barre were visible. A few moments later, with white trousers rolled up to the knees, the parson unlocked the garage doors, drove the car in, and they were home—safe and secure.

Now it so happened, that more than two years later, on another Sunday, the parson and his wife, on the highway of life, plunged through the back door of another storm. Only this time, there were no warnings of ominous, thunderous trouble, or rapier-like stabs of lightning, prophetic of pain. The parson and his wife had been driving serenely along, with merely a few, fluffy clouds sailing across their sky, when abruptly, with terrifying speed, they dashed into a wall of black water, through the back door of the unseen storm. In low gear, the car crept very slowly, but steadily onward, toward home, with the powerful head-lights of faith and hope trying to pierce the impenetrable blackness, and faintly showing a figure, like unto the Son of Man, going before them, leading the way.

For fifteen months, the parson and his wife have been riding through the storm, traveling by faith and not by sight; but now, the guiding figure ahead has become very distinct, and the promising lights of home are gleaming a welcome in the distance. They have proved the truth of the words of the prophet Isaiah, spoken so long ago, "When thou passest through the waters, I will be with thee."

The Spiritual Factor In Religious Education

DANIEL W. STAFFELD

When the superintendent of schools in one of the largest cities was shown the standards for weekday church schools, he suddenly asked, "But what about the spirituality of your teachers?"

This incisive question is being asked repeatedly by those who are concerned about the present lack of devotion to religious ideals in society. American life is almost entirely secularized. The teachings of Christianity are losing their influence in trade, in the press, schools, government and family life. Most people place more dependence upon the newspapers, radio commentators, and science, than upon the Bible or prayer. Even pronounced churchmen, as well as other people, are getting along without Divine aid and guidance.

Whither is America moving? Shall political ideologies become our objects of devotion? Shall science and intelligence be our most trusted guides? Is America losing the Christian faith? Is God being bowed out?

The Present Predicament

America is part of a frightened world. We are frantically trying to save ourselves from the abyss by secretly manufacturing a bomb. Science, instead of saving us, is hastening the debacle. Those who are looking to discussion and world organization to secure peace, are also making plans and alliances for another war. Laws are made only to be flouted. Society is sick, not only sick, but disillusioned, and despairing, because it is pretty much without hope.

1. This state of affairs has produced frustration in the lives of people. Happiness and success seem almost unattainable. Witness the effect of the meat strike, the steel, the butter, and the coal strikes, on individual happiness. Democracy is disappointing. It is not working well. Things are in a bad way. Man squirms as a mouse in a trap—as a prisoner in a cell. Man is checkmated. He cannot effect his own release. He is frustrated as never before in modern history.

2. Because the world is so confused and uncertain, people no longer have clear objectives. The early Christians in a similar situation had God. With God there are always objectives. Today most men are adrift. They don't know where they are going. The driver of a busload of children stopped at an intersection and said to the traffic officer, "Tell me where to go?" The officer answered, "Where do you want to go?" The driver's answer, "I don't know, but just tell me the way" is the confused statement of our age.

Are weekday church schools capable of helping the children of this frightened and wondering generation? Most of us believe that religion is the last great chance that humanity has. Do our schools reflect our conviction? I believe that we can give what the world is seeking, but we, ourselves, are not above the confusion of our age. May I illustrate our own confusion by pointing to some mistakes we have made.

1. *We have had too naive a confidence in the theories of psychologists.* They have led us to adopt an over-optimistic view of man's nature. The theory of the development of man's instinctive tendencies through expression or sublimation has led us astray. Accepting the theory that man is by nature like good soil, and all that is necessary is to eliminate the weeds, we have depended upon education alone to do the trick.

The corollary to our optimistic reliance upon the training of innate tendencies has been a false confidence in so-called free intelligence. We let children discuss everything without much guidance, in the fond hope that the mind will extricate itself, just as an amateur takes a watch or radio apart. We have been amateur mechanics and when we can't put things together again, we give up in despair. The too-difficult child is sent back to public school or dismissed from religious education, as though the author was right who said, "Some people are too mean to be loved by anyone except a dog—and God."

2. A second mistake has been: *Too much dependence upon the tools of education.* By "tools" we mean knowledge of human nature, teaching techniques,

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In His Image

CARLTON TYLER DALEY

It is indeed worthy of note that the writer of the creation story in the 1st chapter of Genesis begins his narrative with the words, "In the beginning God." To us in the Christian church, who accept monotheism as naturally as we accept the air we breathe, these four words to not appear to have profound meaning. But, as we place them in their proper historical setting and study the trend of religious thought and belief extant at the time of their writing, we must realize that they expressed a revolutionary doctrine. For, all the known civilized world at that time was completely engulfed by the belief in a multiplicity of gods. In primitive ignorance, all the peoples of the nations surrounding Palestine looked upon every object, animate or inanimate, which held for them any element of mystery, as actually being a god, or as being connected in some way with one or more of their many gods. For this reason, they worshipped the sun, the moon, and the stars. They believed in a god of rain, and of harvest, of war, and of peace. They bowed down to the golden calf and the serpent. And as ridiculous as these conceptions of deity seem to us, the ancient people sincerely believed that their lives and fortunes depended upon the whims and fancies of their various and sundry gods.

The Hebrews were by no means immune from the disease of polytheism. The earliest records of Israel indicate beyond any doubt that they, too, worshipped many gods. Even after they had been shown that Jehovah was God and the only God, Israel often turned to the pagan beliefs and rituals of their neighbors. But in spite of their intermittent wanderings, the Hebrew people stood alone in the world in their belief in one God.

It is interesting to note, in this present age of advanced theological ideas and ideals, that of the eleven great religions of the world, only three believe in one God: Judaism, Christianity and Mohammedanism. Thus it is not difficult for us to understand that the ancient Hebrew writer had uncovered a revolutionary thought when he wrote, "In the beginning God," one God.

The word image presupposes a definite likeness, a gathering of comparable qualities present, in this case, in two beings. Man was one of three actual creations of God, but man is the only one of the three created in the image of God. Heaven and earth, the first of the creations, was a completely physical creation having no life, no personality, no spiritual likeness to God. With the creation of the animals, and birds, and fish, the element of life was introduced, but still no personality, no spiritual likeness. But man was created in the image of God. This presupposes not only life, but self-conscious personality, and a spiritual likeness to the creation. And because of these unusual qualities man was granted "dominion over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Although man sinned through Adam, and, down through the ages, has sinned continually in his own behalf, the image of God still exists in him and cannot be repudiated.

Since long before the Hebrew writer put the thought into words, man has been conscious of his dominion. He needed no particular instruction or schooling in his ability to rule the elements of life about him. The knowledge of his ability was a natural outgrowth of his struggle for survival. However, man was not and never has been satisfied with the extent to which he was capable of ruling the earth, and he has sought in all generations to extend his dominion beyond the limits of the previous generation. This is particularly obvious in the field of science. Ancient methods in all phases of life have become obsolete as man progresses in his ability to control nature. And the process of development is still going on; the field of progress yet unlimited. But, as has been previously mentioned, he is never for one moment allowed to forget that God is still the supreme ruler of the earth. Just at the point when man claims complete control of the powers of nature, those very powers strike at him, as a not-so-gentle

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But Yesterday We Saw St. Lo

James E. Doty

Today we are at Mont St. Michel. It is not difficult to write about the breath-taking majesty one senses as his eyes first behold Europe's greatest citadel-abbey. We saw it from afar—like a fairy castle hung in mid-air—resplendent and titanic, yet eerie and ethereal. The statue of St. Michel atop the tenth century abbey's chapel looked down more than five-hundred and fifty feet as we approached on the ebb-tide sea. Today we have seen the ramparts that encircle the island, the many hundreds of steps one climbs that lead from the picturesque village below to the abbey above, the abbot's lodges, the Belle Chaise, the Chatelet, the Merveille. We saw them with a warm, shining sun that cast its soft shadows on the Normandy stone; now we see the entire island bathed by the blue whiteness of a generous full moon's rays. The picture seems perfect. *But Yesterday We Saw St. Lo!*

Today it is difficult to look back to the year 708 A. D. when the archangel Saint Michel was supposed to have appeared to Aubert, bishop of Avranches, and ordered him to build a church in his honor on Mt. Tombe in the Forest of Scissy. This Aubert promptly set about to do. But a year after the vision the great tides that swept the region inundated the Forest of Scissy and Mt. Tombe was left an island several miles from shore. In the tenth century the monastic buildings were constructed. A greater church was begun in the eleventh century through the gift of Richard, Duke of Normandy, who had been wed at Mont St. Michel in 1017. One by one the various parts of the abbey were added on the solid rock island. Under the direction of some excellent abbots the aquilon, the ambulatory, the dormitory and the infirmary were added.

No sooner, however, had the northern end of the Romanesque nave been completed than it collapsed and its construction was begun anew. We saw these places of historical interest and allowed our imaginations to wander. As we entered the frigid refectory we could see the monks eating under the barrel roof at their long wooden tables. As we entered the cloister we could see them shod with sandals walking about in summer and winter reciting their oft-repeated devotions. As we entered the massive writing room, the only heated room, we could see them painstakingly copying the ancient manuscripts. All these rooms, staircases, and parapets intrigued us. *But Yesterday We Saw St. Lo!*

This evening we stood at the top of the Mont as the day was slowly dying in the west. To our east lay Normandy, to our west Brittany and the river Couesnon, which formed the boundary for the two sections, flowed into the sea. Today was one of the four days a year when the abnormally high tides completely isolate the island. The first purples, deep reds, and blues streaked the

estern sky as we heard a low rumble in e bay. Then we saw it! Like a gradual ow movement the sun-baked sands in the stance became water-covered. With a rising escendo of noise and water we watched a rd-high wall of water sweep down the land and past—more than 200 feet a inute. It was one of the greatest evidences nature's power we had ever seen. Indeed was a scene never to be forgotten. *But esterday We Saw St. Lo!*

We came by chartered car into Normandy. e had visited six American cemeteries; St. ndre, St. Laurent, which overlooks Oma- a's barge-covered beach, St. Mere Eglise I d II, Blosville, St. James—all with their ain white crosses marking each American's ave. We had seen the destruction of Caren- n, Lisieux and Caen. We saw numerous erman and American tanks in fields beside e roads. We inspected Normandy landing eaches and German installations. We passed mined fields marked off with barbed wire d danger signs. Twisted airplane fuse- ges were strewn in open fields; occasionally e passed rusted junk heaps piled high with nks, half-tracks, shells, barbed wire, metal ad-beds, bent gasoline tanks, indistinguish- ble metal rubble. We had passed the once rene Normandy countryside that recently d been ruptured by war's awful sword. ut *still* we were not ready for what we saw St. Lo.

The car stopped at the crest of the last ill and before us in the valley and on the sing slope beyond we saw St. Lo! (or per- aps what had once been a thriving city amed St. Lo). As far as one could see— estruction. Here a semblance of a spire, ere a standing sentinel of a wall. As we ntered the leveled town and climed the hill, e saw the people—some rebuilding, some ill clearing away the debris. The unhappy lent faces bore a dazed look as they al- ost automatically went about the task that d to be done. There were no laughing outhful voices at play as we have heard in her war-devastated French towns; here in- ead there was only a ghastly ominous sil- nce broken only by an occasional chipping a hammer or mortar and stone or the assing of a creaking wooden cart groaning nder its load. As we walked about filled ith awe and sympathy, we saw homes uried as they had fallen; others with the tistically colorful tile floors showing rough rubble. The Gothic cathedral had ost of its once beautiful architecture blasted way. Here was only the outer shell of a urch that still remained. As we silently alked about we were aware too that these eople that we saw were only outer shells a former life. But there was still some- ing left upon which to build. It was not e challenge thrown to clear-eyed enthusi- tic youth, for here were sick, maimed, dy- g persons seeking minimum existence. ere was the St. Lo. the G Is that swept rough Normandy almost three years be- re never saw. Today life is pleasant. *But esterday We Saw St. Lo!*

Circles Of Stewardship

WILLIAM L. STIDGER

During a period of twenty-five years, I was writing the life of Edwin Markham, the immortal poet who gave to the world "The Man with the Hoe" and "Lincoln—the Man of the People." During that period he spent at least two months of every year in my home so that I had a chance to study him minutely and to ask him ten thousand questions. Those questions naturally went down deep into his religious life.

"I have always looked upon my poetry as God's gift," Mr. Markham said to me one day. "I have always said to people who wanted me to write what we call occasional poems, 'If it is given to me I'll give it to you.'

"God gave me 'The Man with the Hoe' in this strange way. I saw the original of the Millet painting in San Francisco one morning. I brooded over it for a day and a night and one morning, before I was even awake, the first verse came to me, and I jumped out of bed and wrote it down while half asleep. The second, third and fourth verses came in that same way. I have always felt that that poem came from the Heavenly Father and that I was just the medium through which it came. That made me feel that I was merely a steward of that possession and I have always used the money that came from that poem, which means half a million dollars, for good works. I never felt that any of it belonged to me.

"I have always said to my Christian friends that no Christian has any right to want for himself or for his children anything that he does not want for and help to make possible for the people and the children of the world That means stewardship."

One day Mr. Markham put all of this philosophy of the circles of stewardship into a quatrain and this is the way that poem was written:

When he was sixty years of age he had saved a little for his old age; about $20,000. He felt that he had a right to do at least that; to provide for old age when he could no longer work. But a friend got him to invest that money in a real estate venture and he lost every cent of it. He was very bitter toward that friend. He brooded over it for weeks; all of which was contrary to his usual spirit of good will. One day, a cold November day, as he looked forward to ten additional years of hard work because of what he called the treachery of his friend, he sat looking out of the window of his Staten Island home. He found himself bitterly making circles on a paper in front of him as he thought of the injustice that had been done him. Then his heart softened toward his enemy and he found himself writing the greatest Christian poem he ever wrote. He called it "Outwitted:"

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout,
But Love and I had the wit to win;
We drew a circle that took him in."

Then that great Christian comrade turned to me and said with great reverence, "William, no man has any right to allow twenty, or thirty, or forty thousand dollars to alienate him from a single friend, or from a single human being, white, black, yellow, brown; anywhere in the world. And it is my experience that any great amount of money does alienate a man from humanity. Christ

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Northfield

GENERAL CONFERENCE

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A complete General Conference on the Northfield campus will be offered this summer for the first time since 1941. The program will appeal to ministers and laymen alike and as an added attraction Northfield offers unusual vacation opportunities at reasonable rates.

As usual the Northfield Conference will present an outstanding list of speakers. Among those who have accepted are Dr. Adam W. Burnet, Scotland; Dr. Reinhold Niebuhr, Union Theological Seminary; Dr. Stanley High, author and editor; Dr. Robert R. Wicks, Princeton University; Dr. Russell L. Dicks, Wesley Memorial Hospital; Dr. Sidney Lovett, Yale University; The Reverend Carl Heath Kopf, Mount Vernon Church of Boston. Others will be announced later.

For further information and reservations, write

NORTHFIELD SUMMER CONFERENCES

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Hospitals To Negroes

LOUISVILLE, Ky. (RNS) The Board of Hospitals and Homes of the Louisville Conference of The Methodist Church has proposed that the denomination's Deaconess Hospital in downtown Louisville be presented as a gift to the Negroes of Kentucky.

The Louisville Conference is now conducting a campaign to raise $1,500,000 to build a new Methodist hospital here. The entire conference must approve any plan for disposition of the present property, but is believed likely to approve the hospital board's recommendation.

Bishop W. T. Watkins of the Louisville Conference described the proposed transfer as "the Christian thing to do."

"Just to offer the property as another real estate offer when the need for hospitalization among Negroes is so desperate would be heartless," the bishop commented.

"These people have very few hospital beds open to them in the state. The location of our property is ideal. With the reconditioning of the building as proposed, it could not be duplicated for less than $350,000 to $400,000.

"The Louisville Conference will be blazing a new trail in the South."

Currently the only hospital facilities open to Negroes in Louisville are the small, private Red Cross Hospital and City-County treatment at Louisville General Hospital.

The plan would provide Negroes with a modern, well-equipped hospital of 85 beds with operating rooms and all necessary hospital facilities. The presentation would be made when the new proposed hospital is built.

Priest Denounces Russia

BOSTON (RNS) Russia's proposal for immediate world disarmament, without waiting for the controls desired by the United States and Britain, was assailed by the Rev. Edward A. Conway, S. J., of St. Louis University before the annual meeting of the Catholic Association for International Peace here.

"It must be understood that this is merely the latest Soviet maneuver in their gigantic filibuster against the establishment of a working system of international atomic energy control," he said.

"Soviet delaying tactics are chiefly to blame for the fact that after nine months of discussion, the Atomic Energy Commission is back where it started."

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Getting a Kick out of Life

William L. Stidger

Keep Your Eyes On the Sunrise

A Methodist friend of mine, John Crummey, president of Food Machinery, uses the airplanes for transcontinental trips just as some business men use the trains to commute between New York City and suburban towns each day. He has many fascinating experiences on the planes.

One day he was coming east from San Francisco, and it was a rough trip. Nearly every passenger was sick. A fine looking, mature, gray-haired woman got on the plane at Kansas City, heard the passengers tell about how sick they had been for hours and what a rough trip it had been. She smiled. They tried to tell her that she would also be ill before long, because it was still stormy and bumpy in the air. Still she smiled benignly and confidently as if to assure them that she would not be sick.

The plane lifted gracefully from the airfield just as the sun was coming up out of the long, low level land of Missouri. She sat in her seat completely absorbed in the beauty of the sunrise. There is no more beautiful sight on earth. That sun illuminates great mountain-like ranges of white, gray and black clouds until it looks like some master like Turner is painting a gorgeous panorama in your presence.

The eastbound plane had hardly reached its flying level when it began to drop five hundred feet at a clip into a deep well of loneliness, like an elevator dropping suddenly from the top of the Empire State Building to the bottom. There was a sinking sensation in the pits of passenger stomachs, sweat broak out on their foreheads, accompanied by an uneasy upheaval of their interiors, and once again they were all on the way to abject sickness. However, the gray-haired woman sat calmly and placidly undisturbed by the sensation of the upheaving and downdropping of that huge plane. My friend, John Crummey, seated beside that calm woman said, "I'm surprised that you don't get sick."

She turned to him, smiled graciously and said, "I have a preventative for air sickness this morning."

"For goodness sake, what it it? Tell me I can try it."

She replied, "I keep my eyes on the sunrise."

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Far From Revolutionary

(Continued from page 365)

to experiment daringly with more TVA's, bring giant monoplies under social ownership and democratic control for the public good, restore the kind of government regulations that will limit prices and profits and put an economic floor under all providing a guaranteed annual wage. Balancing personal freedom and group control is a spiritual exercise we are compelled to undergo.

Pittsburgh demonstrated again the conflict that rages within us as persons, as a church, and as a society. We know inwardly that there is no prospect of fulfilling the Christian hope in a world so bogged down in individual and social sin, and yet we would rather improve or glorify outmoded customs and standards than give them up. We are not yet ready to abandon institutions that stand athwart God's purpose to create a brotherly community on earth. We shudder at the mass dynamic in vital religion, and the consequences of this dynamic, if it should take effect in the economic order. We say the Gospel is good news, but balk at the fact that good news has to do with goods and the way we share them. Christianity is still interpreted as a kind of life improvement association, and not a complete new life.

The Spiritual Factor in Religious Education

(Continued from page 373)

and curriculum. We can match knowledge with knowledge, methods with methods, tools with tools, and yet fail to produce the Christian person. Why? Because, *in our efforts to attain professional standards, we, ourselves, have become professional.* We have let ourselves become "hired servants." We have much ground to cover. We deal with brightness and dullness, and oftentimes brightness or dullness has us baffled. We have so much note book work to be completed. We must aviod getting bogged down in a course. The dull child may have great spiritual capacity, but, lacking mental agility, he may be a trial for us. We give grades—(for what?). We are fighting—(for what?)—to cover ground? To meet requirements? Thus, we may have become too professional to teach religion.

We have jobs rather than spiritual vocations. Hence we need to develop ourselves more than our pupils. We cannot express anything more than we are. Otherwise our work tends to be perfunctory and formal. Should we not reconsider our work as a spiritual vocation with spiritual outcomes?

What we need is the same devotion to the spiritual welfare of our children as has been given to their physical welfare by such a one as Sister Kenny, who made a great personal renunciation for the healing of little polio victims.

Should we not "focus our sights" on spiritual outcomes above all else?

What Is Spirituality?

1. It is an indefinable affection for God which communicates itself. Only as we have it can we give it to others. Then every truth and virtue taught will interpenetrate, pervade, and tone up the class room.

It is "a confidence that your teaching works," as one teacher said, "because you have tried it, and have found it to work."

It is a conviction that God is so dependable that we can bet our lives on Him. He can be known. When we have need of Him, He helps us to mobilize powers which hitherto were locked up within us.

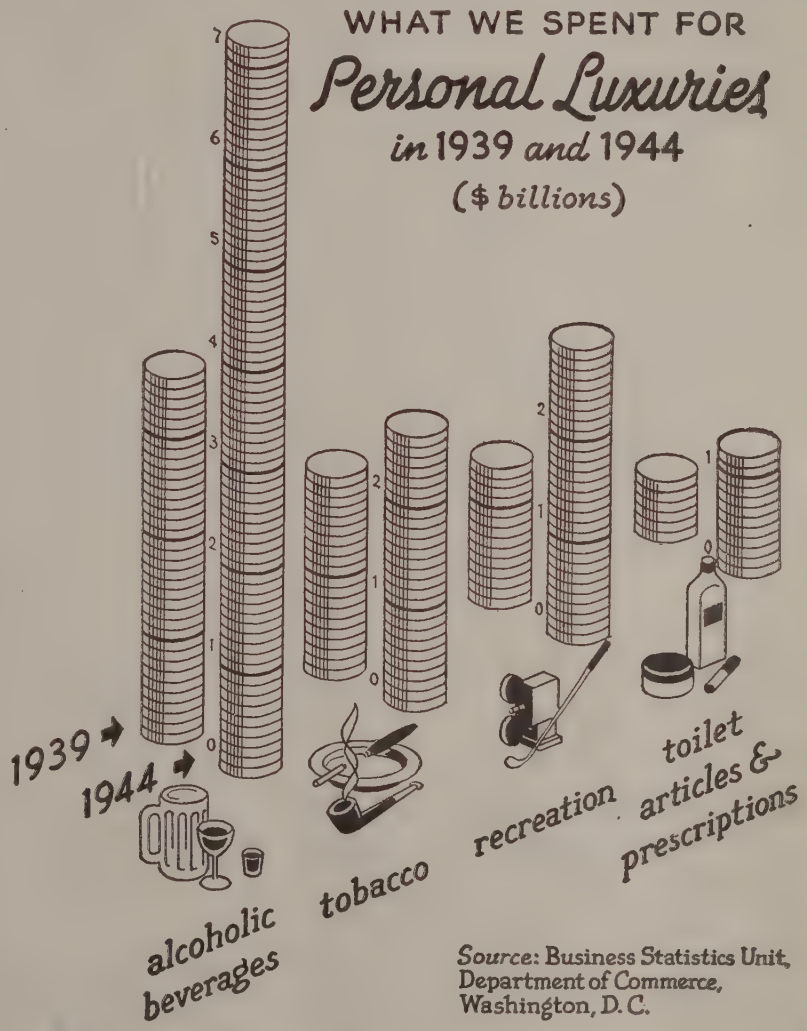
2. It is a belief that God set us in the world to improve it. We have a clear objective,—"Thy Kingdom come on earth." We get to believe in the improvability of human nature through Jesus Christ. We bend all our efforts to nurture the spiritual growth which brings improvement. It's got to come, as certainly as seedtime and harvest.

We also have confidence in our tools. I am not discouraging that. We know that we can condition a group for the attainment of objectives. We can help them to spiritual appreciation and enjoyment. We can aid them to attain valuable achievements. Tools *with spirituality* are the combination needed.

The recitation then springs to life. A fountain may break forth from a lowly rock and a common brush may burn with fire. It may then truly be said of moments in almost every class session, "God is in this place."

We then have a spiritual vocation. A higher urgency is upon us. We're commissioned to teach religion. Dr. Walter S. Athearn often said, "No one is worthy of this cause unless he is willing to die for it."

We'll not likely be called upon to die for weekday church schools, but we can gloriously and triumphantly live for this cause by making spiritual outcomes our first concern in the midst of a world that has lost God.



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CRUSADE FOR CHRIST

The Meaning Of The Christian Faith In My Community

David Wyman, now in his first year at DePauw University is the 1947 winner of the Parshad Scholarship for Massachusetts. He shares this honor with Miss Elane Childs of Lexington, Massachusetts. Following is his prize-winning essay.

What does the Christian faith mean in Auburndale, Massachusetts? Since every community is nothing more or less than a collection of individuals, I feel free to view the meaning of Christianity from two points; that of the individual, and that of the town as a whole.

That I have been brought up in a Christian family and church and in a Christian neighborhood has had a profound effect upon me. Undoubtedly it had much to do with the pride which filled me to overflowing one month ago as I stood on top of a hill and looked down over a snow-covered, sunlit Auburndale—and meditated. Some of the thoughts that raced thru my mind I shall try to translate into a series of word-pictures. They will be views into the lives of some of the individuals and institutions that have breathed the Christian faith and through it made my community a wholesome place in which to live.

Hand in hand, Auburndale, Centenary Church, and a charming old lady have grown up—each dependent on the other two. For eighty years Mr. Peck has been going out of her way to help one and all. Life has not been easy for her. She has had to support and care for a stricken husband, and, at the same time, rear her son and send him to school. Now widowed and aged, she continues to live actively. Forgetting that there are only seven days in a week, Mrs. Peck has given more than sixty years to Auburndale's children. Unlike some of her fellow Sunday school teachers, she has faithfully prepared the lesson every week, has taught masterfully, and has been a counselor to all her pupils. Mrs. Peck's love and patient guidance have given many a little "terror" not only a keen knowledge of our Lord Jesus, but also the foundation for a settled and vital personality. This lovely old lady is one part of what the Christian faith means in my community.

For more than three decades the kids all over town have called him "Pa" Hilliard. Over this period he has generously given of his time to Auburndale as a scoutmaster of Troop Two, as a church school teacher, and as an outstanding lay leader of his church, and as an all-around "good neighbor." Few are the nights when "Pa" is not guiding a Scout meeting, attending a council of scout leaders, planning something for his "kids," or giving a boy individual help with his personal problems. Although the weekend trips to the Troop Two cabin at Nobscot have recently begun to affect "Pa's" health, he continues them. Many are the boys who have received (and still are receiving) joy, inspiration, and lessons in life, camping under his guidance.

He might have become a mechanical engineer—and a well-paid one, too. However, an opportunity to work closer to God appeared, and he took it. "Steve" Callender's decision to turn to the ministry has been paying dividends for many years—both to himself and to everyone connected with him. He has been an unflinching "friend in need" to all: from the high school kid seeking help on a geometry problem to the worried father needing counsel and bail money after an auto accident. Here is a minister who really "practices what he preaches." For Mr. Callender there is no minimum requirement in Christian living. Time and effort are incidental when there is a cause and it is right. This minister's Christianity applies as much to his money as to his physical energy. To see an active meaning of the Christian faith in my community, follow "Steve" Callender through just one day—if you can keep up.

"Hurry, kids, we're late!" is a cry that echoes up and down our lives. It is a familiar warning-call among children going to school. How lucky we in America are! More than half the youngsters on the planet have no school—except that of "hard knocks"—while we enjoy the best. Why is this so? Christianity supplies one big answer. Our schools—in all the "Auburndales" all over the country—are, to a large extent, the result of enough practical Christians who have believed that "Thou shalt love the Lord thy God . . . with all thy mind. . . ." They were people who were willing to work for an ideal—and their successors carry on today. . . . For a glimpse of democracy in action in conjunction with part of the Christian faith's work in my community, look in on Mrs. Draper's kindegarten or Miss McLaughlin's sixth grade in the Burr School.

Around the bend on Central Street stand a little white church. Because it was founded during the hundredth year of American Methodism, it was christened "Centenary." For eighty years now Centenary Church has been attending to the needs of men and to the work of God. It is another outgrowth of the Christian faith in Auburndale. Only through hard work and sacrifice were the original builders able to bring her into being. And today, as throughout all her years, Centenary is an animate example of the Christian faith at work in Auburndale and throughout the world. In her Divine worship, service organizations, and Sunday school breathes the very essence of Christianity. Centenary's people are workers—not just for Auburndale, but across the world; not only in the present, but for the future. . . .

Why is this condition possible? It's because brave men and women for nearly two thousand years have done at least part of what they could to make the Christian faith live in all sorts of communities the world around.

Does the Salvation Army need someone efficient to collect money for it? Should the young mothers of the neighborhood learn scientific ways to feed their families?—or—Do I need my pants or socks mended? Do my sisters need love and guidance as they grow up? You can bet that the answer is "Yes," multiplied in a thousand different ways. And who do you suppose is always there to help—in matters big and small, in our home and all over the community? That's right: my mother. Problems of "picked-on" kids, baptismal font funds, rummage sales, and nursery schools; crises—"What's for supper?" "Dave's tickling me!" or "I've got to go to war!"—all are handled in stride by my Mom. She never lacks ideas or faith to meet life head-on. With her storehouse of love, with Dad by her side, and through her knack for getting things done she is invincible. . . . Want to see the Christian faith at work in my community? Take a good look at my Mom!

Yes! The Christian faith means much in my community. It means individuals like Mrs. Peck, "Pa" Hilliard, "Steve" Callender and my Mother; it means institutions like the Williams and Burr Schools; the Congregational, Catholic, Episcopal and Methodist Churches. It is upheld by, and in turn supports, the hospital, the free library, the men's and women's clubs, and the playground system.

People like Mr. Roehrig, who has given forty years of work to the boys of North America; like Mrs. Harvey, always cheerful and willing to help; and many, many others too numerous to mention, depend on the Christian faith—and it depends on them. These folks (collectively and separately) are what the Christian faith means in my community. It is they, with thousands of others like them, who have brought Auburndale to its present position—and who will continue to make it live and grow.

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In His Image

(Continued from page 374)

reminder that he is not self-sufficient and that he cannot forget God.

In his eagerness to extend his dominion in all directions, man has erroneously conceived the unjust idea of dominion over his fellow men. Obviously this was not God's will, nor is it one of the powers we share with Him. Suffice it to say that man has never succeeded for any length of time in this ungodly venture, and our faith in God justifies our belief that he never will.

One of the outstanding powers granted to man as the image of God is his dominion over himself. In modern terminology we call this power self-control. Too many of the ills which we suffer today are the direct or indirect result of a lack of self control. Our relations with God and other men are hampered and sometimes destroyed because we are incapable of controlling the emotions within us. Self-control is a prerequisite for overcoming temptation. Imagine, if you can, the will-power which characterized Jesus during his tempation period. What marvelous self-control he exercised as he was spitefully and sarcastically questioned from every side! Can we, as Christians, control our emotions as Jesus did in His hour of agony, and trial, and crucifixion? His was a perfect example of man's dominion over himself.

Commensurate with the power of dominion are other powers or qualities, present in infinite abundance in the nature of the Creator, and also present in lesser qualities in the being God created in His image. The first and foremost of these is the power of love. As man's conception of God has progressed through the ages, God's love for mankind has become, more and more, the basis for our religious thought. Early apprehensions were based on God's omnipotent power and authority. It is obvious in the Old Testament that the writers believed more firmly in God's will to punish than in God's willingness to forgive and love. It was Jesus, once again, who first gave us the idea of the Fatherhood of God. The analogy thus drawn between the earthly father and the Heavenly Father brought to light in even the most undeveloped minds, the idea of God's love for man. For even as this love is the guiding force of God's dominion over the earth and mankind, so He has willed that the love with which He has endowed us, shall be the guiding force of our dominion.

The second of the great commandments is: "Thou shalt love thy neighbor as thyself." The term "neighbor" as used in this commandment is not at all restrictive. Jesus, in His world-wide prospectus, thought of all people as His neighbors. This is a difficult idea for the finite human mind to comprehend. It is almost beyond the scope of our capabilities to love those whom we do not know. Means and standards of living vary so greatly even within the boundaries of our own land, that it is a constant struggle to find neighborly love in our hearts for those whose ways of life we cannot understand. But when God created us in His image, He granted us the power to love Him and love our neighbors, even in a world-wide sense.

As manifest results of our love for God and mankind, we find in His image the powers of faith, mercy, and forgiveness. If we search further for the image of God in man, we find that the power of creation is also ours. God created man, and then endowed him with the ability to recreate, to bring into the world new life, to make of that new life a being worthy of his inheritance. In addition to this power, man has the gift of artistic creation: painting, writing, building, thinking. Our success or failure in creative living depends upon our aptness in using the materials which God has made available to us.

There is one more thought which we must not overlook. God shares with us the power of immortality. There is almost certain to be considerable disagreement with this statement. Its merit is based entirely upon one's personal interpretation of immortality. Man's span of life on earth is limited. If death is final, then man's gift of immortality is non-existent. But, by the same reasoning, his life on earth is thus made an empty, pointless existence. To those of true Christian faith, immortality is not a theory but a fact. Jesus proved beyond any doubt that death was but the beginning of a new life, changed in physical form and enhanced beyond human comprehension by spiritual meaning. The grave is a definite step in the progression from earthly life to heavenly life. Thus man *is* granted the power of immortality.

Albert Schweitzer humbly recognized his God-likeness, and put it to inspired use for the benefit of his fellow men. An outstanding physician and surgeon, excellent organist, and one of the world's foremost interpreters of Bach; a professor and teacher of the highest quality, and author of several fine books, Albert Schweitzer sacrificed all the personal glory and wealth that could have been his to go to Africa as a missionary. Here, as in his other fields of activity, he was an overwhelming success from a spiritual point of view. Not all of us, of course, are able to live such a life, but we are able, if we have the desire, to dedicate our every act, no matter how humble or exalted, to our Creator and to our fellow men. In this way, and only in this way, can we retain the inheritance which is ours, of being created in the image of God.

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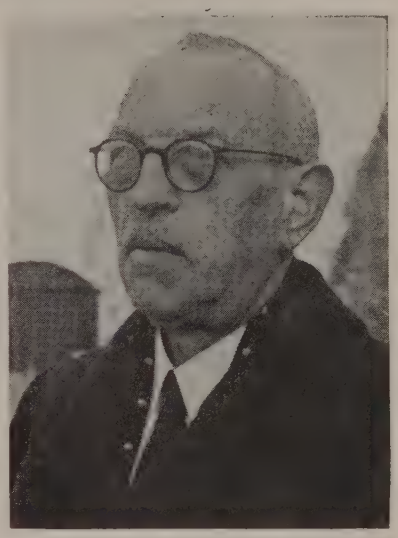
Bishop Melle Dies in Germany



Bishop F. H. Otto Melle, retired head of The Methodist Church in Germany, died in Berlin on March 26th, according to word just received by the Board of Missions and Church Extension of The Methodist Church, New York City. Bishop Melle had retired in 1946, when the Central Conference of German Methodism met in Frankfort, because of ill health, and he had been seriously ill for several months before his death.

As the head of German Methodism during World War II, Bishop Melle found his movements restricted by police and military regulations, partly because the church he represented had been an outgrowth of American Methodist evangelical missions to Germany in the previous century.

Born in Germany to Methodist parents in 1875, he began preaching at the age of sixteen. Two years later he entered the Methodist Theological Seminary in Frankfort, from which he was graduated in 1900, and of which he was later to become president.

For a number of years he was pastor and missionary in Hungary, where his mastery of languages enabled him to preach in three tongues. He was a member of the North German and later of the Northwest German Annual Conferences, representing them in General Conferences in the United States. He visited America ten times, and was well-known as a lecturer and preacher. On the continent of Europe he was a recognized leader of the evangelical forces, and was long identified with temperance and other reform movements.

When the German Methodist conferences were set apart as an independent Methodist Church in 1936, Bishop Melle was elected its first bishop.

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Drew's New Dean

Dr. Fred Garrigus Holloway was elected dean of Drew Theological Seminary by the trustees of Drew University on April 7th. He will succeed Dean Lynn Harold Hough who will retire at the end of the present school year, returning to the seminary from which he graduated in 1921.

Dr. Holloway has won outstanding recognition in both education and ecclesiastical circles and brings to the campus a distinguished background as a scholar, preacher, teacher, and educational administrator. His career formally began with his ordination in 1921. He held pastorates in the Maryland Conference of The Methodist Protestant Church until he became assistant professor of Biblical Language at Westminister Theological Seminary in 1927. In 1929 he was promoted to the rank of professor of Westminister Seminary and was elected president in 1932. He became president of Western Maryland College, his alma mater, in 1935 and has served there ever since.

The Maryland Conference elected him a delegate to the General Conference of The Methodist Church in 1936 and to the Uniting Conference in 1939. The Baltimore Conference elected him a delegate to the General Conferences of 1940 and 1944. He is a member of the following Methodist bodies: the University Senate, the Commission on Rituals and Orders of Worship, the Commission on Chaplaincy, and the Ecumenical Methodist Council.

He is also vice-president of the National Association of Schools and Colleges of The Methodist Church, and a member of the Commission on Teachers Education of the Association of American Colleges, The Association of School Administrators, and the National Council Boy Scouts of America.

As a scholar, preacher, teacher, and educational administrator, Dr. Holloway has achieved distinction, and he comes in the prime of his life to executive leadership in the development of Drew Theological Seminary.

The Church Has a Stewardship. Too!

(Continued from page 369)

leaders of organized religion, when they criticized him for eating with sinners, that Levi and Zacchaeus were the sons of Abraham the same as they were. The church must be Christian in practicing the stewardship of the spirit of Christ to all men regardless of their sins, their economic, social, or educational standing in the community.

Some have said that Methodism is ministering to one class. God forbid. We should minister to all persons regardless of whether they belong to a manufacturers' association or a labor union, whether they belong to the Rotary Club or the drug store club, whether they live on the boulevard or in the tenement basement. This is our stewardship.

Society Obligations

It is our stewardship to see that the church condemns the institutions in the community which destroy personality and life. It is our stewardship to praise the good and condemn the evil in every "ism." It is our stewardship to see that our members are Christian citizens. That they vote as Christ would have them vote and not as the party dictates. That they serve on juries instead of asking to be releived. A man *can* serve Christ in the jury box.

It is our stewardship to attack the gates of hell. Evil is destroying our nation. Lust, greed, gambling, drunkenness, selfishness, racial prejudice, hatred, love for power, Sunday desecration—all these are destroying our nation and the world. It is our stewardship to show men that sin destroys and that life is found in Christ.

We have a stewardship to our young people to see that the church provides wholesome recreation which is creative and helps them to become new creatures. All of our recreation should help them to enjoy a richer Christian life. The church has a bigger job than just merely providing recreation. It's job is to provide activities which will be enriching to the cultural and spiritual life of the individual and which shall be the means of bringing persons to start the Christian life.

It is our stewardship to declare that we are a world organization. The church is the only world organization located in most communities. We should have a world program. We should be world minded. We ought not to enter into trivial matters in the community but be above the small mindedness of individuals. We represent a God who so loved the world that he gave. We represent a Christ that so loved the church that he gave. Our stewardship is to so love the world and the church that we give.

We have a stewardship to the family. The church must build its activities around the family instead of the individual. The Sunday school picnic and the camp meeting were for the family. Our activities today are beamed to the individual. We need to emphasize family worship in the home and the sanctuary. We will not have a Christian church unless we have a Christian family. We have a stewardship to see that new members have Christian families.

Daring The Big

It is our stewardship to undertake something big for God which will cause us to need him. Most of our activities are puny. There are needs in every community. There are world needs. There are immoral conditions in every city to be eliminated. There are persons in rural and slum areas who are being neglected. The World needs Christ. Men are searching for life. Christ gives life. It is a task of stewardship that we tell them.

It is not our stewardship to depend on boards and connectional secretaries. Let us start something. Why wait for a program? Organize a Sunday school. Start a church. Do something. Be a good steward for Christ.

How are we to meet our stewardship?

1. Develop the best possible worship services and try to get attendance of every member.
2. Encouraged every member in participation in some activity of the church school, the Woman's Society of Christian Service, The Methodist Youth Fellowship, and the Men's Brotherhood.
3. Conduct pastor's classes for instruction in prayer, family worship, Bible, church history, what it means to be a Christian, witnessing, and Christian citizenship.
4. Visit homes to acquaint families with devotional and informational literature.
5. Expect every member to tithe and give
6. Cultivate every member as an evangelis for Christ.

Circles Of Stewardship

(Continued from page 375)

saw that and spoke of it in many parables especially in the parable of the rich man getting into heaven. All money and property all talent and time is a stewardship which i God-given. No man can be a Christian an not recognize that fact of life and religion Tithing is the beginning of the practice o Christianity; and you go on from tithing t recognizing that *everything* belongs to th God who gave it. Possessions are nothing humanity is everything."

Religious Liberty in Italy

(Continued from page 363)

thousand lire fine for having held a private religious service in the house of a Mr. Languissolo, a member of his church. The Rev. Pasquale Russo, a Baptist minister, who had been converted in America, and had gone back to Italy to preach the gospel, a few years later, was kept a prisoner in his own house for two years. At Pozzuoli, near Naples, he had finally gathered a small group of evangelicals, when he was called to officiate at a funeral. This infuriated the local priests to such an extent that they told the people: "We must throw this man out of Pozzuoli or the curse of God will come upon this place." A criminal of the town volunteered to kill Mr. Russo, and the priests publically said that he would do a favor to God, and would rid the town of such a pestilential curse. The man met the heretic the following day, at the square, and began to beat him in front of several policemen, who refused to protect him. The criminal was on his way to get his gun, when the persecuted pastor was able to escape. He was later arrested for disturbing the peace, and was freed from a concentration camp only when the Allies occupied Italy.

Now, with the re-affirmation of the Lateran Treaty, the respite enjoyed by the Protestants and the Jews in Italy will soon come to an end. Already Protestant ministers have been barred from broadcasting evangelical sermons on the radio. De Gasperi has been accused of favoring the Catholic church and of employing methods worthy of the Holy Inquisition.

A menacing wave of anti-clericalism is now gathering force from one end of the peninsula to the other. Fascist laws are called into force to punish editors of liberal papers who dare criticise the church. In fact, Signor Ruggero Maccari, who edited *Il Pollo,* an anti-clerical paper, has been sentenced to two years imprisonment for contempt of religion. Another editor claimed that De-Gasperi, "with systems of the Holy Inquisition, has permitted the interference, more and more intolerant, of the clergy and its capillary organism, the Catholic Action, in the political and social life of the nation; and has enslaved to the church some of the most delicate ministries, the most important of which, that of public instruction, from which masonic functionaries and others who could not be trusted have been eliminated."

"This," concluded the editor, whose punishment is expected to be the same as that of the editor of *Il Pollo,* "is the work of De Gasperi, vicar of the Pope and Leader of the Vatican Fifth Column," (*Don Basilio,* November 3, 1946).

Pius XII's recent demonstration in Rome, asking the people to be "Either for the Church or against the Church," has created more resentment. The excommunication of the editor, vendors, and readers of the *Don Basilio,* did not help much. Two more violent papers have appeared, *Il Mercante* and *Lo Stato Moderno...*

Mr. Caiumi, in an article in *Lo Stato Moderno,* of January 5th, 1947, wrote: "In a serious crisis, I imagine the Vatican could rely upon the Catholic spirit to resist to death and persecution with about as much justification as Mussolini was able to rely upon his eight million bayonets, on which he finally perished. Italians are quite ready to quarrel with one another for jacqueries, and factious riots, but not in the cause of theology, otherwise we should have had a reformation, which so far has never taken place."

Religious liberty in Italy has lost a battle. But it is to be hoped that when the people will elect their new representatives the latter will see to it that Protestants and Jews be given the same freedom in the exercise of their religion as the Roman Catholics now enjoy, for "Liberty," as Wendell Phillips said, "whether in chains or in laurel knows nothing else but victories."

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Exceeds Attendance Goal

Reporting of annual conference delegations to the National Methodist Rural Life Conference received by Dr. Elliott Fisher, superintendent of the Department of Town and Country Work, Board of Missions and Church Extension, indicates that the number of official delegates will exceed the goal of 1,000. Two thousand delegates now are expected to be present when the Rural Life Conference meets July 29-31 in Lincoln, Neb. Bishop William C. Martin, of Topeka, Kan., is chairman of the executive committee of the nation-wide meeting; the Rev. James W. Sells, of Atlanta, Ga., secretary; the Rev. Clyde Rogers, of Lincoln, Neb., chairman of the local committee.

First of the annual conferences reporting full quotas of delegates are California, Kentucky, North East Ohio, North Georgia, Texas, Virginia. Annual conferences assign delegates to the eight study committees on rural life and provide them with material for the meeting. Study committees will consider "The Rural Church and the Home and Family Life," "The Rural Church and the Community," "Land Policy and Church Stability," "The Ministry and the Rural Church," "Cooperation With Other Churches," "A National Rural Church Policy," "A Program for the Local Church," "A Christian World View." Committee chairmen include Dr. W. Neill Hart, Dr. David E. Lindstrom, Dr. Arthur Raper, Dr. A. W. Martin, Dr. Ralph A. Felton, Dr. John Howes, Dr. Earl D. C. Brewer, and Dr. C. M. Julian.

Two annual conference delegations—North East Ohio and Virginia—plan to charter buses for their delegations. In Kentucky Conference, the Board of Lay Activities has agreed to underwrite the expenses of lay delegates.

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Bishop Oxnam Honored

Rear Admiral W. N. Thomas, USN, Chief of Chaplains, Washington, D.C.; Bishop Oxnam, Rear Admiral Monroe Kelly, Commandant, Third Naval District, and Commander Joshua L. Goldberg, USN, Acting District Chaplain, New York.

NEW YORK—Meritorious personal services of Methodist Bishop G. Bromley Oxnam of New York were recognized on April 2nd., by a Certificate of Appreciation from the Bureau of Naval Personnel, United States Navy.

Rear Admiral Monroe Kelly, USN, commandant of the Third Naval District, made the presentation at a luncheon at the University Club, given Bishop Oxnam by the Federal Council of the Churches of Christ in America of which he was president during war years. Dr. Samuel McCrea Cavert, executive secretary of the Federal Council, presided. Also participating in the ceremonies were Rear Admiral W. N. Thomas, USN, chief chaplain, of Washington, D. C., Commander Joshua L. Goldberg, acting chaplain of the Third Naval District and the Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church and chairman of the General Commission on Army and Navy Chaplains.

"Your visitations to our chaplains and personnel in the Mediterranean and North African Theaters as the representative of the Federal Council and Service Men's Christian League, brought cheer, renewed faith and courage to all who were privileged to be reached by your rich and inspiring personality," Rear Admiral Kelly said, in presenting the certificate.

Mention was also made of numerous wartime services rendered by Bishop Oxnam, including chairmanship of a Committee on Religious and Morals in the Secretary of the Navy's Civilian Advisory Organization.

Belief that "the chaplain who saw the values of a united service may lead the churches to the possession of a oneness for which the Master prayed" was expressed by Bishop Oxnam in accepting the award. "Roman Catholic, Protestant and Jew served in the name of a common Father and in the spirit that knows all men are brothers" he said. "Men of many Christian denominations, conserving the values of their own religious families, but moved to religious experience that became richer in the true unity of the Christian faith."

It is our mission now to unite the religious forces of the world to establish upon the earth the life of the spirit. Unity is essential to that end. Strangely enough the factors that divide us were unknown to Jesus. Was he concerned with theories of polity? Did he ever discuss orders? Are there long dissertations in his teachings concerning bishops, elders,deacons? What did he say about church architecture, vestments, liturgies? He prayed that we might all be one. He insisted that we were to love God and brother.

"I would gladly kneel for re-ordination if by that act unity might come. I will wear my collar backwards, much as I prefer the dress of a common man; I will preach from a center pulpit or a high pulpit at the side; I will read the sacred word from lecturn, altar or pulpit; I will look upon the episcopacy as an order or an office; I will make any adjustments in all the matters of form and ceremony necessary if the unsearchable riches of Christ may become the possessions of all men."

Miscellaneous Advertisements

HELP WANTED—Position open for housemother and houseparents in Methodist Home for Children, Mechanicsburg, Pennsylvania. Excellent opportunity for right persons.

FOR SALE—Used addressograph in good condition—recently renovated. Asking price $100.00. Reply to ZIONS HERALD.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs Minerva Phinney.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Student Work Camp

Application for enrollment in the "Methodist Work Camp" to be held in New York City, June 23 to August 9, will close May 1. Enrollment is open to twenty-six Methodist students with at least two years of college experience, and applicants will be chosen from as many races and geographical sections of the country as possible. Under the direction of Dr. Floyd Shacklock, of Drew University, and Mrs. Shacklock, students will work with Japanese, Chinese, Italians, Negroes, Spanish speaking people, and other racial groups. They will meet labor leaders, judges of juvenile courts, social workers and others who know the problems of city life. The expense includes transportation to and from New York and a $25 activities fee. In a few cases, scholarships may be granted.

A project of the department of city work of the Board of Missions and Church Extension and of the New York City Society of The Methodist Church, the work camp is sponsored by the National Conference of the Methodist Youth Fellowship. Application blanks are obtainable from the Rev. Caxton Doggett, secretary of the Department of Student Work; 150 Fifth Avenue, New York 11, N. Y.

Dismissed for Birth Control

WATERBURY, Conn. (RNS) Six Protestant doctors said here they had been dismissed from the staffs of three Roman Catholic hospitals in Connecticut for refusing to withdraw from a group of physicians supporting a birth-control measure pending in the General Assembly.

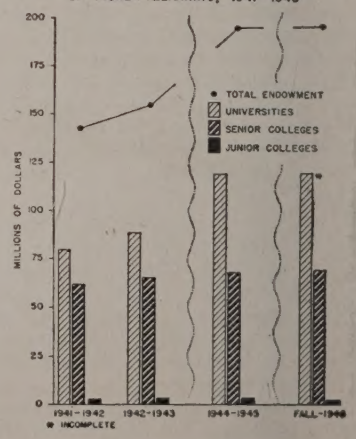
The bill would permit doctors to give information on birth control to patients whose health they believe would be endangered by pregnancy.

Dr. Joseph L. Hetzel, John H. Foster, and Arthur H. Jackson declared they were dismissed by St. Mary's Hospital here. Dr. Oliver L. Stringfield said he was dismissed by St. Joseph's Hospital, Stamford. The third hospital named was St. Vincent's in Bridgeport. Two of the physicians issuing the dismissal announcement asked that their names be withheld.

Norman Thomas Barred

LOS ANGELES (RNS) Norman Thomas, an ordained Presbyterian minister, and veteran candidate for President of the United States on the Socialist ticket, was prevented by the chancellor from addressing a student meeting on the campus of the University of Southern California here. Students had invited Thomas to speak on "What Easter Means to Me," as a part of Religious Emphasis Week, being observed at the University. Dr. R. B. Von Kleinsmid, university chancellor, said: "Mr. Thomas does not fit in with our ideas of Religious Emphasis Week. This is not the time to emphasize various political ideologies."

ENDOWMENTS OF METHODIST-RELATED INSTITUTIONS OF HIGHER LEARNING, 1941–1946



Clergymen Protest

DURHAM, N. H. (RNS) Thirty-two New Hampshire clergymen, educators, and civic leaders issued a statement here protesting Secretary of Labor Schwellenbach's "call to illegalize the Communist Party in America" and President Truman's order aimed at weeding out "subversive" federal employees.

The statement declared "these actions seem to indicate the assumption that majorities have the right to stamp out minorities, in contradiction to the rights inherent in democracy.

"Just as we rightly insist that European countries allow minority parties to exist and express themselves, we must allow the same rights in the United States."

Signing the statement as "representing no organized group," the 32 called attention to these actions in Washington, D. C. as "attacks on civil liberties. The logical result of such actions developed into a national policy would easily lead to a one-party dictatorship."

Among those who signed the statement were: the Rev. Maurice G. Flood, of Portland, the Rev. Philip R. Giles, of Concord, the Rev. J. Lester Hankins, and the Rev. Clinton L. Morrill, both of Dover.

Is Christianity On The Defensive?

CHICAGO, Ill.,—The nation's 8 million Methodists have contributed $4,355,344 to the denomination's World Service missionary and educational work during the first ten months of the fiscal year, ending May 31st, it has been announced by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance of The Methodist Church. This is an increase of $208,877, or 5 per cent, more than was given in the same period of 1946.

World Service during March totaled $478,465, which is an increase of $58,543 over the same month of last year, the report revealed.

"Considering the increased costs since June, 1946, the present 5 per cent increase is hardly enough to maintain the World Service program of last year," Dr. Lugg said. He stated that Christian frontiers are advancing very slowly, and added that some observers believe Christianity is now on the defensive.

A review of the declining percentage of increased support for the on-going World Service program of the church during the past four years would indicate that this is true. The percentage of increase at the close of the ten-month period in 1944 was 18 per cent; in 1945 it was 10.9 per cent; in 1946 it was 7.3 per cent, and in 1947 it is only 5 per cent. Greater giving to this fund will help advance Christian frontiers and refute this statement, Dr. Lugg said.

Gifts to the Methodist Fellowship of Suffering and Service Fund amounted to $388,539 at the close of the ten-month period. Crusade for Christ Relief and Reconstruction Fund receipts totaled $26,905,150 through March 31st.

Books Reviewed by Walter G. Muelder

"Behind Soviet Power"

What does Russia mean to us in America? This is a question which must be answered intelligently if we are to plan an intelligent foreign policy. The peace of the whole world depends on what we do to and with Russia. Jerome Davis' book is of inestimable value in relation to these issues. His knowledge about and acquaintance with the Soviet Union goes back to its earliest days and before. As a man who has command of the Russian language, Dr. Davis has been able to penetrate through the "iron curtain" of American linguistic ignorance and to participate in the drama of Russian life on an intimate basis.

The book is rich in up-to-date concrete material. Facts, incidents, events, biographical sketches, and interpretations of crises. It is a significant survey of historical development and present realities. In a fascinating and readable form, Dr. Davis outlines the problems and prospects of a constructive and peaceful relationship with the Soviet Union. Now that the situation with Russia has become so critical, it is urgent that all Americans get a fresh understanding of the factors that provide the key to resolving misunderstanding.

For Dr. Davis the key is primarily Stalin. This man should be understood if Russia is to be understood. "He symbolizes the wishes and aspirations of the masses of Russian people." It may be argued successfully that too much of a role is assigned to Stalin in this book which deals with the secret of Russian power. But certainly Stalin is the focus of Russian economic and political purpose. If Dr. Davis' theses are right, then American foreign policy needs fundamental revision. We are inclined to believe that he is essentially correct. (By Jerome Davis. N.Y.: *The Readers Press,* 1946)

"Toward World-Wide Christianity"

This concluding volume of the Interseminary Series is, in the opinion of the reviewer, the finest comprehensive treatment of the ecumenical movement and its problems which has yet appeared. It is brilliant in the definition of the issues in the survey of the Biblical and theological bases of the movement, in the analysis of the forms of ecumenical Christianity, in the history of ecumenical organizations and fellowship, in the relationships of the Christian community to world order, in the specific developments of ecumenism in America, in the ideals of the ecumenical movement, and in the problems of implementing it. In the appendix are a number of the most important documents relating to the ecumenical movement. It may well be said that the series comes to its climax in this Volume. The authors who have made it so admirable are Matthew Spinka, John A. Mackay, John C. Bennett, Henry Smith Leiper, Abdel R. Wentz, Charles W. Iglehart, O. Frederick Nolde, H. Paul Douglass, W. Stanley Rycroft, and Elmore M. McKee. As a manual in the ecumenical field it is not only an indispensable volume for theological students but also of first rate importance for all Christian workers. The seminary students and faculty members meeting at Miami University next June will be well oriented in their problem if they have mastered this book, along with the other splendid Volumes of this Series. (Edited by O. Frederick Nolde. Harper & Brothers, New York. Price $1.50.)

"The Gospel, The Church, and The World"

This book constitutes Volume III of the Interseminary Series. It faces this fundamental question: what are the resources and limiting factors of the life and Gospel of the church as it faces the challenge of its world task? In answering this question some of America's strongest theological minds have contributed to Volume III. John Knox speaks of the revelation of God in Christ Jesus, whom he treats not only as a giver of words but as an event. "The Christian message is not an argument, but an announcement—an announcement of an event which sets the whole meaning of human life in a new light" (p. 11). Paul Scherer follows with an illuminating essay on The Nature of the Church. He says, "the church is a unique fellowship of grace called into being by a divine act and resting on the foundation of God's revelation in Christ" (p. 31). He believes that the church is more real than all the communities which are passing away (p. 40). W. N. Pittenger writes on The Christian Hope of A Transfigured World. The presuppositions which he uses in his argument may be summed up thus: "(1) Man, while a sinner, is capable of redemption and hence of glory. (2) History is not a meaningless meandering but a purposeful movement. (3) The natural world is good and will share in the total redemption" (p. 62). Kenneth Latourette summarizes again his interpretation of Christianity and its function in History. Reinhold Niebuhr analyzes the responsibility of the church for society. His trenchant examination of responsibility is well worth the whole volume. In contrast to the melioristic position of Pittenger is the more pessimistic essay by Elmer G. Homrighausen: "And even those who have repented of their sins and turned to God-in-Christ for truth, forgiveness and power, must confess that original sin still works in them and is prevalent in the social situations in which they live" (p. 197). Despite this dark theology Homrighausen outlines a most significant statement of Christian vocation. The applications of these leading ideas are well formulated by John Bennett and Luman Shafer. (Edited by Kenneth Scott Latourette. Harper & Brothers, New York. Price $1.50.)

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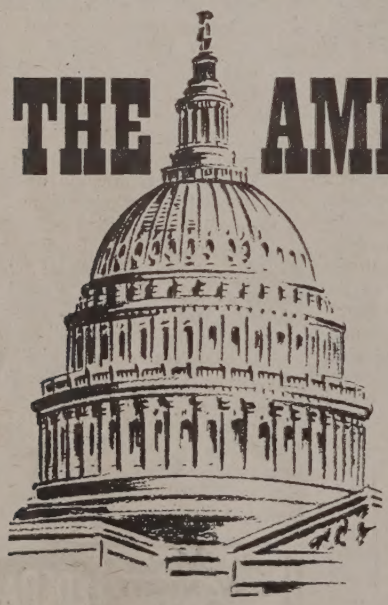

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